THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for April, 1916

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VOLUME SIX APRIL, 1916 NUMBER TWELVE

RUSSIAN MISSION TO JAPAN

By F. YAMAZAKI

THE visit of His Imperial Highness, George Mikailovitch, Grand Duke of Russia, accompanied by a brilliant retinue of officers and other persons of distinction, caused a deep impression in Japan. Ostensibly his Imperial Highness came to convey the congratulations of the Tzar to the Emperor of Japan in connection with the Imperial Coronation, but that the result of the visit of so distinguished a personage will be more far-reaching than an offer of formal felicitations, many have no doubt.

The Grand Duke met with a very cordial reception from all classes in Japan, especially from the Imperial House, and was feasted and fêted during every day of his sojourn in the country. He arrived and also took his departure on board a Japanese warship, the *Kashima*, and in all respects received the treatment and consideration due to an Imperial guest. In conveying the felicitations of the Tzar to the Emperor of Japan the Grand Duke took occasion to ask Japan to accept the gratitude of Russia for the assistance given in supplying munitions of war. The visit of his Highness will also have some influence on bringing about closer relations between Japan and Russia, as well as in promoting more mutual sympathy in their national economies.

There are one or two questions of interest that still require solution between Japan and Russia. One is as to the sale of the railway between Changchun and Harbin; and another is with regard to Japan's fishery rights in northern waters.

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WITH BISHOP SERGHY THE RUSSIAN CATHEDRAL, TOKYO

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As to the railway question, the lines of Japan and Russia join at a point about 130 miles south of Harbin; so that the Japanese line does not go north of Chanchun while the Russian line does not come south of that place. This discrepancy on the lines of communication in north Manchuria has proved very detrimental to trade between Japan and Russia, to say nothing of trade between Europe and the East. The matter was brought up for discussion at the Portsmouth Peace Conference, but at that time the Russian representative declined to discuss it. Since then Japan has made informal advances to Russia in regard to the subject, but the authorities at Petrograd have always evaded the question. Though Russia is doubtless as much convinced as Japan is as to the utility of the proposed linking up of lines, she yet hesitates on account of national defence policy. Now that Russia is convinced that Japan is not likely to take advantage of the line to carry troops in to Russia, she may be more disposed to heed Japan's petition. There is now some talk of Japan being able to purchase the line in question, which would be the easiest solution of the question.

It is said, however, that as a *quid pro quo*, Russia will require that Japan undertake to supply a certain definite amount of munitions of war.

As to the fishery question there is a rumor that the Russian authorities now look with more favor on the proposal to grant Japanese fishermen greater facilities along the Russian Pacific coast waters, contending that, since the two countries are now such close and friendly neighbors, any advantages conceded Japanese fishermen can only redound to the profit of both countries. The Russians have never been very successful fishermen, the number so engaged being quite insignificant in Far Eastern waters; and for this reason facilities afforded the Japanese would but increase the catch and promote trade between the two countries. The existing fishery regulations benefit neither the Russians nor the Japanese. This important problem is now under earnest consideration and it is expected that the visit of the Grand Duke will have done something toward hastening a solution.

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Perhaps the most important question arising out of the visit of the Russian Grand Duke is that of an alliance between Japan an Russia. The question of a formal alliance between Japan and Russia has been discussed in the public prints for a long time, but now it seems to be approaching practical possibility. Some have opposed it on account of the Anglo-Japanese Alliance and the *Entente Cordiale* between Japan and Russia, which seemed to render further agreements unnecessary. Others feared that Russia could not forget her defeat by Japan and would be disposed some time or other to seek revenge; while still others argued that owing to rapid changes in international situations it would be better to wait and put no trust in alliances. The visit of the Grand Duke has done much remove our suspicions of a contemplated Russian revenge; while leading statesmen of Russia have time and again declared the peaceful attitude of their country toward Japan.

There is now a very general conviction in Japan that an alliance with Russia need in no way militate against the alliance with Britain and that therefore the Russo-Japanese Alliance should be formulated at once. If the two countries are sincere in their declarations of mutual confidence and respect there seems to be no reason for longer postponing the alliance. Our present good relations must never be injured by allowing the presence of suspicion. At present Japan is sending enormous supplies of war munitions to Russia. The Government alone has sold about 60,000,000 *yen* worth of arms; and at least one hundred million more has been supplied by Japanese industry, including shoes, cloth, machinery, tools, medical instruments and medicines. The Grand Duke, when in Japan, visited the national arsenals and saw the multitudes of hands turning out supplies for his country. At the Tokyo arsenal his Highness was specially interested in the manner of making rifles and gave presents and decorations to some of the workmen. At the Osaka arsenal he was struck by the quick way shells and ammunition were turned out; and at Kure he saw the heavy guns being made.

If the visit of the Grand Duke does

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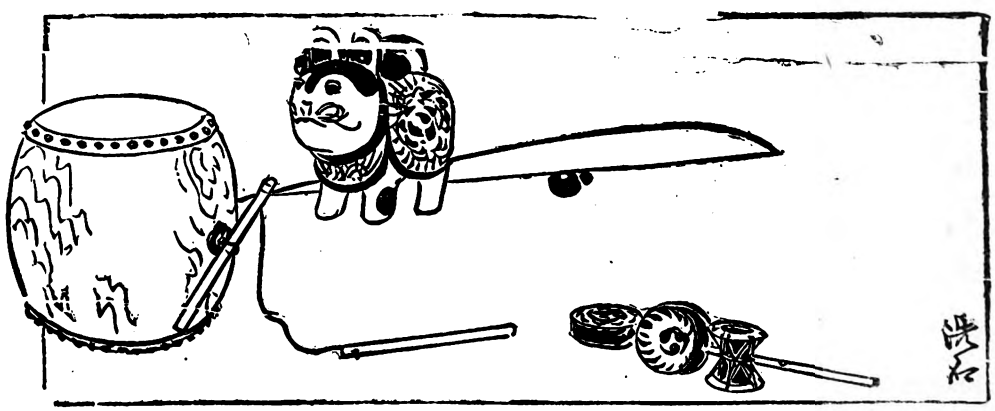
nothing more than promote better economic relations between Japan and Russia much will have been done for the good of the two countries. Up to the present the high custom duties in Russia have hindered trade with Japan, accentuated by lack of communications and divergent customs. Both countries have followed a policy of high protection with mutual losses in trade. Since the European war, trade has begun to look up between the two countries and commercial circles are laboring to remove the hindrances. The Osaka Mint is busy turning out gold coins for Russia to the amount of some 12,000,000; and Japanese bankers are floating Russian treasury bonds to the amount of 50,000,000 *yen*. Taking all these facilities which Japan is offering Russia, together with the visit of the Grand Duke, it is not difficult to see that relations between the two countries were never better and that even something more definite and formal may be expected. At any rate the outlook is bright for a long period of peace between Russia and Japan in the Far East.



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H. I. H. GRAND DUKE GEORGE MIKAILOVICH ATTENDS SERVICE AT
THE RUSSIAN CATHEDRAL, TOKYO
THE GRAND DUKE REVIEWS THE IMPERIAL GUARDS AT THE TOKYO BARRACKS

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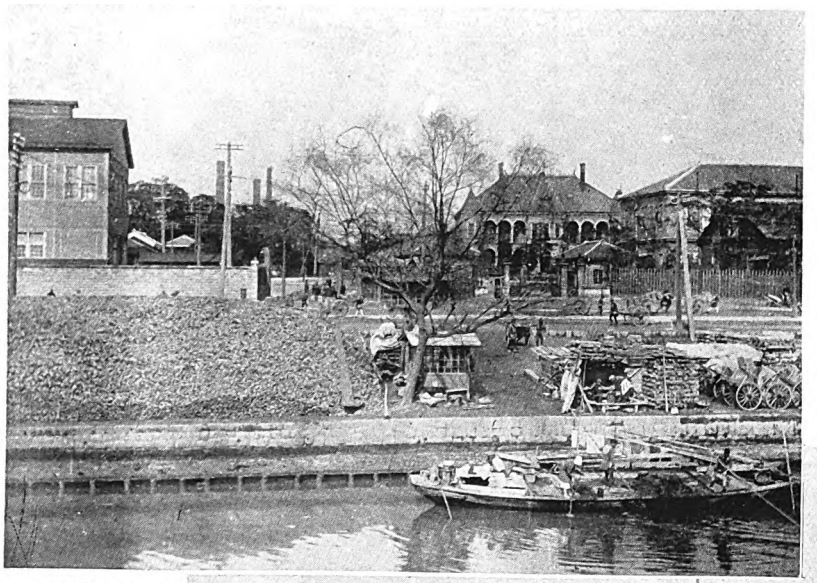
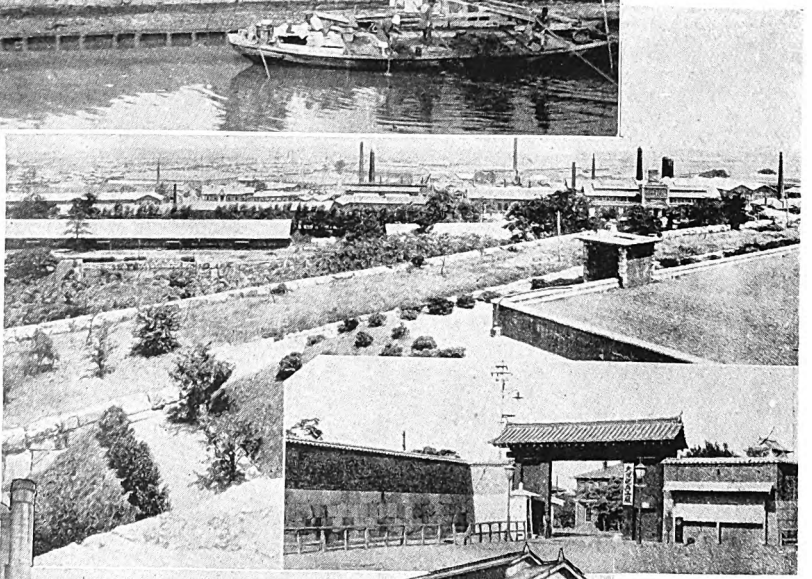


TOKYO ARSENAL



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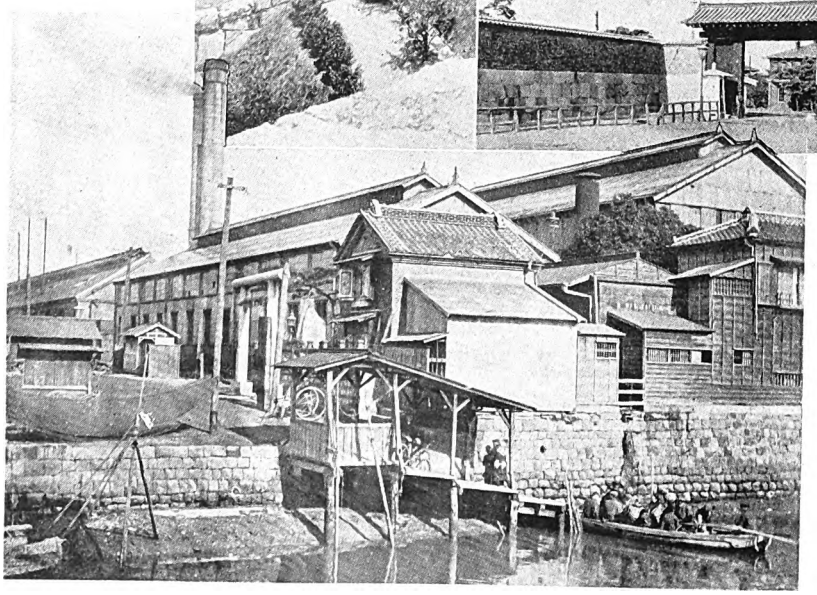

TOKYO NAVAL ARSENAL

MAKING MUNITIONS FOR RUSSIA

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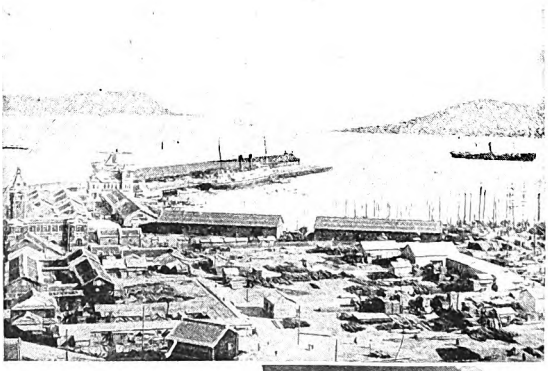

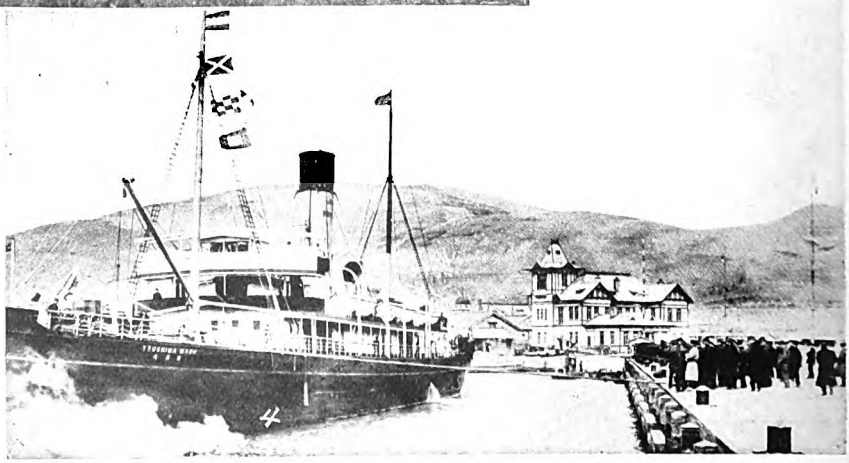

1. FUSAN 2. FUSAN PIER 3. IN KEISHU 4. FUSAN HARBOR

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SCENES FROM KOREA

By M. TAYAMA

JUST across the straits from the Japanese port of Shimonoseki lies the Korean port of Fusan, which the people of the country call Pusan, the distance over the sea being no more than 120 miles. Long related to Japan historically and in a commercial way, the port of Fusan has been a place of interest to the Japanese for centuries. The town has now a population of some 38000 and does a trade equal to about 13,000,000 a year. As it is also a base for the coastal fisheries of Korea, Fusan is regarded as a port of increasing importance. More important still is its position as the gateway from Japan to the continent of Asia, the starting point of Japan's great trunk line inland.

Just without the port of Fusan lies the island of Zetsuyeito, about 15 miles in circumference, beautiful pines adorning its southern side, while its fair beach of silver sand makes it attractive as a watering place. The Makinoshima mineral springs lie to the west of the island. As a vast natural breakwater the island rises to protect the harbor of Fusan from the violence of the Japan sea. Behind the city rises Mount Ryudzu, commanding a fine view of the harbor, with the island of Tsushima in the dim distance. Old pine trees, said to have been planted by So, the lord of Tsushima, long ago, dot the sumit of the mountain.

Some 38 miles up country from Fusan stands the town of Mitsuyo on a vast plain growing nothing but grass. The plain has now considerably changed, however, under the cultivation of Japanese immigrants, who have begun the growing cereals there. The old village of Mitsuyo is situated about two mile, from the station; and the town proper has now a population of some four thousand, dealing chiefly in grain, tobacco and hides. The river Rakutoko runs past the town, near which in ancient times was a state barrier, the ruins of which may still be seen. The site of the barrier is a natural stronghold; and in 1592, when the Japanese forces invaded Korea, it was here that the native soldiery offered the stoutest resistance, the invaders succeeding only by a sudden attack from the rear. This interesting historical place is near Sanroshin station. On a hill stands the tower of Reinanro overlooking the river and the town. Formerly part of a temple it is now simply a tower commanding a fine view of the district. In the town stands the Mitsuyo castle, where the Korean forces took refuge after their

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defeat by the Japanese in the 16th century, but on the approach of the invaders the garrison was so terrified that they fled, leader and all, to the mountains and were never heard of more.

One of the larger towns of southern Korea is Taikyu, an important link between Fusan and Seoul and the center of communications for the district surrounding it. The population is no more than 5,000. About a mile west of Taikyu lies the village of Tatsujo among rows of beautiful pine trees and hills, giving it a park-like appearance. In the center of the village stands a Shinto shrine recently erected by the Japanese. An ancient Korean temple of Confucius may be seen in the town of Taikyu, being a very good example of national architecture. The inscription over the entrance to the temple bearing the ideographs: Tai-sei-den Mai, were written by the famous scholar, Shuki.

Ten miles east of Taikyu is the town of Keishu, one time capital of the ancient kingdom of Shinrai, the dynasty passing away after a reigning of 992 years and 54 rulers. The kingdom of Shinrai subjugated its neighbors and had close relations with Japan, over which country it had an immense social and artistic influence. Keishu has many spots of great historic interest, the examples of ancient architecture being of vast importance. Some of these were treated in a former article on Korean architecture in this Magazine.

Fuko is a port of some importance at the mouth of the river Kinko, along which there is considerable navigation, bringing fish and salt and returning with farm products. In this vicinity are Mount Tuyo and a famous temple of the same name. The river scenery here is much admired. Another town along the Kinko river is Kaishu, where the castle of Kodaira used to stand. The ancient kingdom of Kodaira contributed much toward the civilization of Japan. Tenan is noted for its placer-mining for gold. Three miles from the station there is a hot spring called Onyo, which has been frequented by Koreans of rank from remote times, having had a royal villa. There is now a Japanese hotel there and the place has many visitors from Seoul.

Suikwan is the scene of the first battle fought by Japan during the war with China, and the ruins of the defence works may still be seen, being a short distance from the station. There is a ferry across to Anjo where the hero, Captain Matsuzaki, was killed, he being the first officer to fall in the fray. The beautiful waters of the Bay of Gasan are near by, on the shores of which the Chinese army landed. At Suigen are the mausolea of the old kings of Korea, the tombs being on Mount Kwazan some distance from the station. It is said that when the site for the royal mausoleum was laid out as many as 5½ million pines and 19 million chestnut trees were set out there, about 13 years being spent in the task, covering the whole mountain. Now after the lapse

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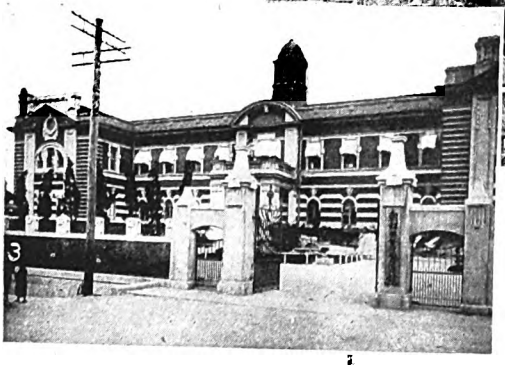

1. SHOTOKU PALACE GARDEN 2. GOVERNMENT-GENERAL 3. COMMERCIAL MUSEUM 4. PRINCE LI'S PALACE 5. A STREET IN KEIJO

SCENES FROM SEOUL

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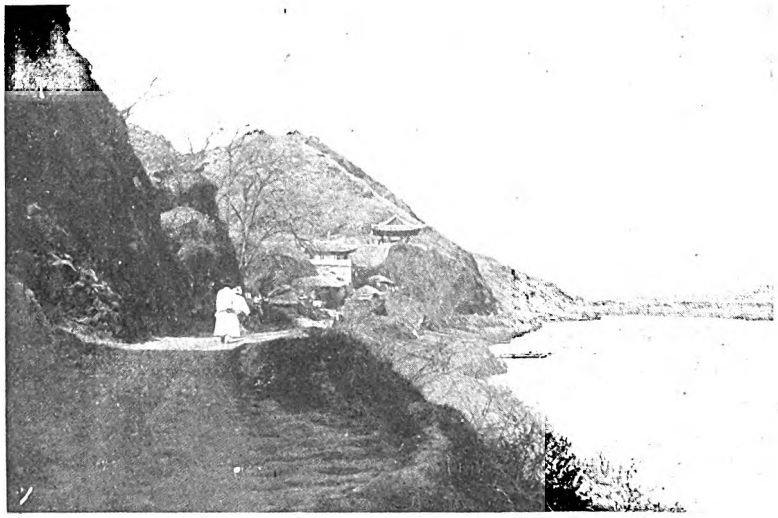

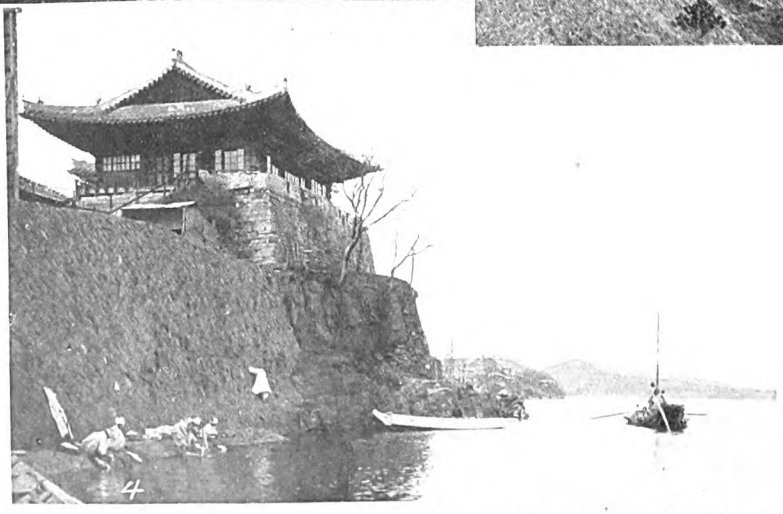

1. ON THE RIVER DAIDO 2. GENBU GATE 3. SHICHISEI GATE
4. RENKOTEI ON THE RIVER DADO

SCENES IN HEIJO

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of 120 years the whole eminence is thickly wooded and may be looked upon as the only example of afforestation in the country, where almost every hill is denuded of trees. During the Koma dynasty Suigen was the capital with its fine castle, which still exists and is noted for its Kwagei gate, in the north-east tower. Many old buildings are yet extant there to tell of former glory.

Seoul, which is known to the Japanese as Keijo, was a place of some importance even as far back as the régime of the kingdom of Shiragi, and later it became the capital of the Koma kings, finally forming the chief city of the last rulers of the Hermit Kingdom. The ancestors of the Li dynasty employed a force of 200,000 men to build a great wall around the city, 28 feet high with 8 gates. The ancient wall is still one of the interesting features of the city. Seoul has now a population of 277,000, of whom about 38,000 are Japanese, the latter increasing at a rapid rate. The city is now furnished with all the latest equipments of a modern place, including schools, hospitals and churches. The city wall is about 8 miles around, with four great and four minor gates, the former known as the East, South, West and North gates, respectively. None of these gates are less than 500 years old, and their magnificence is imposing even to modern eyes. The Shotokyu, or royal palace, is situated north-east of the city, and is now the residence of the ex-king, Prince Yi. Burnt down during the Japanese invasion of the 16th century, it was rebuilt on a grander scale in 1609, and still possesses much of its old-time splendor, with its towers, beautiful gardens, woods and lakes. There are numerous buildings belonging to the palace, some of which are now museums, where valuable specimens of ancient Korean art may be seen. Seoul has also a zoological and a botanical garden. Another royal palace of the former rulers of Korea is Keitoku-okyu, rebuilt in 1865, which is noted for its fine gates, and other very interesting examples of royal magnificence.

Bakota park is the place where stood the famous temple of Kofukuji in the days of King Li's greatness; and in the park the famous tower of shining marble may still be seen. About 12 miles north of Seoul rises Hokukanzan to a height of 2,600 feet, with sides so steep that climbing is difficult, such a mountain as one sees in the Nanga pictures. On the summit is a castle built by the Koma rulers, but added to by the Li dynasty. The treasures now in the museum at Seoul were formerly preserved in the castle.

Some forty miles north of Seoul lies the town of Kaijo, the old capital of the Koma kingdom, the rulers of which were devout Buddhists, hence the number of temples to be seen. Indeed the Koma kings represent the period of greatest development in Korean art and general prosperity. The porcelains of this period are among the best in the world, and can

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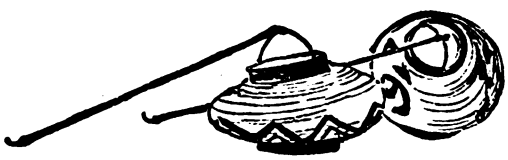
no longer be produced. Some of the specimens excavated around the village sites are comparable only to those found in the ruins of Pompeii. In the vicinity of Kaijo there is a large production of the ginseng plant, much used for medicinal purposes, and the sale of which is a government monopoly. Kaijo has a population of some 38,000, has old walls and many places of interest. About a mile from the station is Mangetsudai hill with the ruins of the Koma palace.

Heijo is the central town of the province of Heian, the most precious part of Korea, with rich forests, wealthy mines and a large production of cereals. The population is already over 40,000; and being the center of so fertile a region, it is expected to attain great prosperity in the no distant future. The Japanese Court of Appeal and the Military Headquarters are there, with many government buildings. The province has entrancing natural scenery with fair rivers and rolling hills. At this place the Japanese forces were defeated during the invasion of the 16th century, being attacked by the Ming army; but during the Sino-Japanese war the Japanese troops made certain to defeat the troops of China in the same place, thus recovering their honor. The famous Genbu gate facing Mount Mitsudai marks the battlefield. The river views, with their tiny islands, are very fine, and are described in the novel by Takahama, the Japanese author, called *Chosen*.

The railway line running north terminates at Shingishu, about 310 miles from Seoul. The place has about 4,000 Japanese already and is growing fast. It is favorably situated on the Yalu river and near Antung. The exports from this region are now more than 25,000,000 *yen* a year. Jinsen, formerly called Chemulpo, is about 30 miles from Seoul, to which it is inmuch the same position as Yokohama to Tokyo. It is an open port with an annual trade of over 16,000,000 *yen* and has a population of 27,000, of whom some 10,000 are Japanese. Kokwato is an island lying north of the Kanko river some 11 miles from Jinsen, and during the Koma period it had a royal villa, and was very convenient for taking refuge in when emergency arose. The bay of Jinsen is quite picturesque with is fairy islands, and has many visitors in summer



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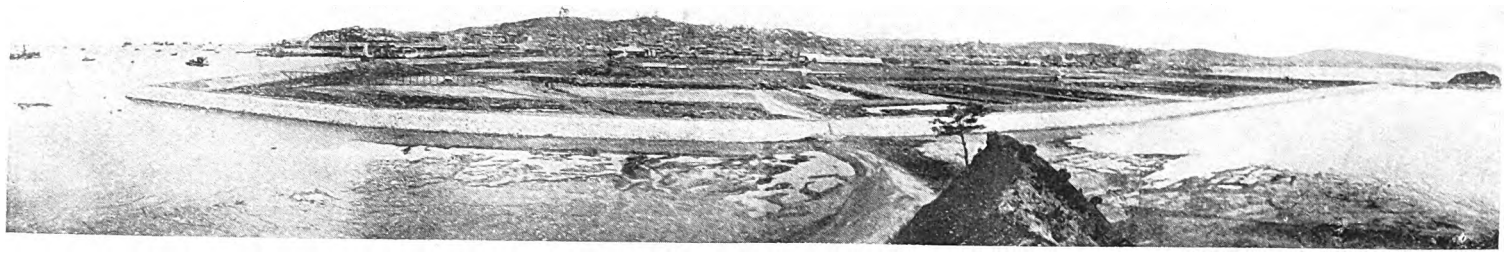

NEW DOCKS AT JINSEN

SHINGISHU LUMBER MILLS

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JAPANESE SKILL

By Dr. S. MOTODA

(PRESIDENT OF THE RIKKYO UNIVERSITY, TOKYO)

IT is, perhaps, not too much to say that the Japanese may be included among the most dexterous people in the world; and the abnormal skill they display with their fingers may in some measure be the result of having to manipulate chopsticks, which they do from childhood. Foreigners, even after long residence in Japan, confess their helplessness in handling chopsticks; but even a Japanese child shows the most marvellous deftness in their use. It may indeed be that such a practice develops in no ordinary degree the points of their fingers to a state of sensibility capable of handling anything in an artful manner.

No one can watch a Japanese making *koyori*, or paper strings, by twisting slender strips of thin paper with the fingers till it is fit to tie a parcel or bind a bundle of papers, without being struck by the skill displayed. Once I undertook to teach some foreigners how to make *koyori*, but all failed to get the knack of it, while any Japanese can spin the paper string with his fingers in a jiffy, and even turn out a paper dog or horse with the same celerity. Japanese paper being far more tough than foreign paper, it can be made into various things requiring strength of fiber. Toys are often made of it such as butterflies, cranes, boats and frogs as well as strings.

Nor are the Japanese less skilful with their feet, with which they can tie a knot, or untie it, as readily as with their hands. Such work as *oshie*, a kind of relief figure in silk set on wood or screens they can make in this way. They always put on their *geta* and *zori* or other footwear without using their hands; and this has tended to make their toes as skilful as their fingers. A woman without fingers can sew quite well with her toes, as I have often seen. Certainly a Japanese can do much more with his toes than a foreigner can. And one of the most remarkable feats they can accomplish with their feet is to sit on then, folded up like a stool. This may have had something to do with making Japanese feet and legs as strong and active as they are. Japanese teachers of *jujitsu* say that while foreigners are found to be quite strong in their arms they are lamentably weak in the legs and toes. Thus a Japanese in tackling a foreigner always makes for the legs, which are sure to prove vulnerable. It is no wonder that the Japanese are more skilful than foreigners in all sorts of climbing.

One reason why the white laborers in California are so jealous of the Japanese is just because of this superiority in the use of hands and feet. In picking fruit, such as apples and grapes, the Japanese far surpass their European competitors, always executing their work swiftly and delicately. In laundry work too they greatly excel others, the beautiful em-

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JAPANESE SKILL

By Dr. S. MOTODA

(President of the Kwansei University, Tokyo)

IT is, perhaps, not too much to say that the Japanese may be included among the most dexterous people in the world; and the abnormal skill they display with their fingers may in some measure be the result of having to manipulate chop-sticks, which they do from childhood. Foreigners, even after long residence in Japan, confess their helplessness in handling chop-sticks; but even a Japanese child shows the most marvellous deftness in their use. It may indeed be that such a practice develops in no ordinary degree the points of their fingers to a state of sensibility capable of handling anything in an artful manner.

No one can watch a Japanese making *kirimi* or paper strings by twisting slender cuts of thin paper with the fingers till it is fit to tie a parcel or bind a bundle of papers, without being struck by the skill displayed. Once I undertook to teach some foreigners how to make *kirimi*, but all failed to get the knack of it, while any Japanese can spin the paper string with his fingers in a jiffy, and even cut a paper dog or horse with the same celerity. Japanese paper being far more tough than foreign paper, it can be made into various things requiring strength of fibre. Toys are often made of it such as butterflies, cranes, boats and frogs as well as strings.

Not are the Japanese less skilful with their feet, with which they can tie a knot, or untie it, as readily as with their hands. Such work as sewing, a kind of relief figure in silk set on wood or screens they can make in this way. They always put on their *geta* and *zori* or other footwear without using their hands; and this has tended to make their toes as skilful as their fingers. A woman without fingers can sew quite well with her toes, as I have often seen. Certainly a Japanese can do much more with his toes than a foreigner can. And one of the most remarkable facts they can accomplish with their feet is to sit on them, folded up like a stool. This may have had something to do with making Japanese feet and legs as strong and active as they are. Japanese teachers of fencing say that while foreigners are found to be quite strong in their arms they are lamentably weak in the legs and toes. Thus a Japanese in holding a foreigner always marks for the legs, which are sure to prove vulnerable. It is no wonder that the Japanese are more skilful than foreigners in all sorts of climbing.

One reason why the white laborers in California are so jealous of the Japanese is just because of this superiority in the use of hands and feet. In picking fruit, such as apples and grapes, the Japanese far surpass their European competitors, always executing their work swiftly and delicately. In laundry work, too, they greatly excel others, the beautiful em-

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broidery and edging of foreign petticoats being best ironed by skilful Japanese fingers. Horticulture which was formerly the monopoly of the Italians in California, is fast passing over to the Japanese. In work which requires great physical strength the Japanese fail, but in that demanding swiftness and skill of hands and feet they have no equals. Thus Japanese find it much easier to learn foreign games, such as chess and checkers, than foreigners do in learning Japanese games.

The same ability to do useful things simply is seen in other ways too. The great Hongwanji temple in Kyoto, the sweeping lines of whose vast roof are the admiration of the world, was built with only the assistance of a simple carpenter's square. Foreigners are usually astonished when told that no more complex tool than a square was used in the construction of so fine a piece of oriental architecture. This is one reason why the Japanese are in such demand as carpenters, especially in the Philippine islands, where they have proved themselves more skilful than the Chinese and Filipinoes.

In all kinds of outdoor sports, such as flying kites, battledore and shuttlecock, fencing, top-spinning and so on, the Japanese usually excel; but in baseball, which is a game that requires physical strength, they have as yet not done much.

In the days of the Tokugawa era there was a famous Yedo judge named Ooka, whose wonderful skill in intuitively grasping the intricacies of a case, has been the talk of the nation even to this day. Now this intuitive power is a feature of Japanese mental endowment with which any one who desires to deal with them, has to reckon. They often have the faculty of being accurately able to size up a person at a glance, a gift that no doubt often leads them into error. Yet it often enables them to guess correctly the whole from knowing a small part. It is a faculty that has tended to make the Japanese rather mystical, and disposed to try to arrive at the truth of a matter without adequate investigation. Buddhism also tended, to develop this disposition toward mysticism, with its dreamers, visionaries and incarnations.

It is the Japanese disposition toward intuititiveness and mysticism that has made them a nation of idealists, who think they can at once fathom the spirit of thing or a person. One can see this in most Japanese paintings, which fail from a scientific point of view, being inexact in size and perspective. The fact is they are impressions, intuitive expressions; yet they lead the mind to the inner spirit. An artist that draws a horse or a bird with a few flourishes of his brush, cannot be a realist; but he conveys the spirit of the object nevertheless. The Japanese artist gives not the blossom but its spirit. Thus Japanese art can be truly appreciated by none but idealists.

The same peculiarity of genius applies to our literature and drama. The *No* drama appeals chiefly to the intuitions of man. As realistic performances they are nonsense; hut they touch the profounder feelings of man all the same. The movements are anything but natural, yet they convey the spirit of the theme. Similar drama was a feature of the ancient Greeks, and even to-day in Germany they have something not so different. Such plays are not for the worshipers of bald realism.

Japanese poetry, too, is made up simply of gems of idealism. In thirty-one syllables even the greatest poet cannot be expected to say much, but spirit is not

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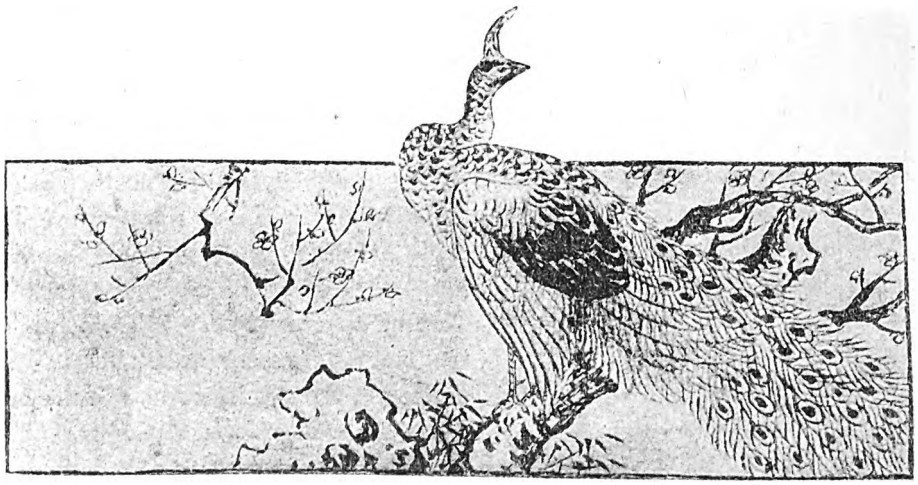
limited by space. The whole meaning is enshrined in the tiny altar like a point of light. The popular poetry known as *hokku* has only 17 syllables, which yet set forth some piquant conceptions of thought and life. When such jewels are changed into English form by translation they usually lose all their lustre and meaning: the tabernacle being broken the spirit takes flight.

This phase of Japanese art is seen in the nation's writing no less than elsewhere; and in Japan writing is regarded as an art equal to painting, specimens of great caligraphy often taking the place of paintings as wall decorations in the best rooms. That handwriting reveals the soul of its author is a firm conviction of the Japanese, the ideographs conveying a spirit of their own by their character. What could be more idealistic than this?

Of course one cannot deny that such national traits are not free from certain dangers that have to be guarded against. A cocksureness that neglects truth and science and slights the material side of human progress and civilization, may be led into grave mistakes. At the same time, as the modern world-spirit comes in and develops side by side with our national genius, I should be sorry to see my country lose these racial peculiarities that not infrequently amount to genius and do much to make our art and life distinctive if not distinguished. Let us not abandon but improve and correct our national genius.



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ROMANCE OF LIFE

By S. TOKUDA

YASUMOTO was seated in the second story of his boarding house busy working at a map of Manchuria. The house where he lodged was not a professional boarding house in the ordinary sense; and the only other roomers were a university student and a painter of the western school.

The time was just after the outbreak of hostilities between Japan and Russia, and Yasumoto had a few minutes before returned from Vladivostock. In front of him on the table lay spread out two maps, one the original and the other a copy. He was engaged in putting in the names of places in the copy. The mild light of the winter sun was penetrating every nook and corner of the room.

The man was only 33 years of age; and his bushy eyebrows bulged in gloomy looks, betraying his northern blood. Yasumoto was thinking of the firm he had been employed in at Vladovostock. From youth he had paid much attention to the Far Eastern problem; and after graduating from the High School had taken up a careful study of the Russian language in Hokkaido, where he lived some years. Articles by him had appeared more than once in Tokyo journals; and those who read them said the author was an ambitious fellow with a clear head.

Yasumoto's chief defect was that he was not as clever as he wanted to be; and he was accustomed to berate himself for lack of sufficient desire for promotion. "To have lived so long and yet have accomplished nothing noteworthy was a crime. The man's sanity became further drove him to action.

A week had elapsed since the outbreak of the war, and his map was not yet completed. That many similar maps has been made and published did not deter him from his purpose. He wanted sales and was anxious about obtaining subscriptions. "Ah," sighed he, putting down his pen, "what does it all amount to, anyway? I have wandered about Russia and Manchuria and have come back to Japan and have not yet succeeded in making even a home for the comfort o increasing years."

In his native place the parents and little sister of Yasumoto were longingly awaiting his return with something that promised compensation for his travels. Recently he had sent home some money from Vladivostock, but his letters had dwindled to one a month. Now he was out of even work, and no light dawned to show him a hopeful future. He felt that the night was coming and he had still a great way to go before reaching success. Thus a feeling of hopelessness haunted him.

While thus engaged in idle and painful speculation it suddenly occurred to Yasumoto that the evening had come when he was to be introduced to a certain lady by his friend Inaba, a lady he hoped to take to wife. His friends had supposed that he would have been so excited at the prospects of finding a wife that

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Yasumoto's chief defect was that he was not as clever as he wanted to be; and he was accustomed to berate himself for lack of sufficient desire for promotion. To have lived so long and yet have accomplished nothing noteworthy was a crime. The man's scanty income further drove him to action.

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they would have to tie his legs to keep him quiet; but it was not so; he was abnormally calm, as he sat there pondering on his expected meeting with the lady who was to assist him in giving up his life of romance and aimlessness. That funds were low did not improve the situation.

Just then a maid opened and the door and handed him a card bearing the name of Inaba. The vistor was duly ushered in, and at once remarked: "Well, how goes the map?

"Oh, slow, slow," answered Yasumoto. "It does not come up to my ideal at all. I have no ambition to hurry at it."

"That's right," said Inaba, who, however, felt somewhat impatient with Yasumoto's indifference to the passing of time and the importance of it. Then Inaba went on to say that he had succeeded in obtaining a job for Yasumoto in a newspaper office. Yasumoto duly thanked him for this attention, but inwardly he felt the inconvenience of being tied to an office on salary and was not so delighted at the prospects of employment as he might be expected to be.

"This is the day I promised to commend you to that young lady, I told you of, is it not?" continued Inaba.

Yasumoto looked doubtful; he was like a man that had not yet made up his mind to get married. However, he pulled himself together, put on his frock coat, now rather shabby, and taking his tall Russian cap, sauntered forth into the street with Inaba. The cap at once attracted the attention of all they met.

"These Tokyo folk look so busy and preoccupied," remarked Yasumoto, as they proceeded.

"That is so," said Inaba; "but the continental folk are always much slower that we islanders; and if a fellow wants to get on in Tokyo he has got to get the gait of the Tokyo folk."

Arriving at Hibiya Park, they met two ladies, one of them the wife of a captain and a friend of Inaba's; the younger lady was the sister of the captain and about 20 years of age. The girl was pale in looks for a would-be bride, but had a certain charm about her mouth that one might readily take to. That she was a graduate of a certain girls' school added also to her attractiveness in the eyes of the average man. At any rate Inaba opined that she was admirably suited to Yasumoto.

Without ceremony Inaba introduced the girl to Yasumoto; and the wife of the captain opened the discussion by inquiring whether Yasumoto had not lived some time in Russia, which he admitted in a formal manner. After passing from one topic to another in regard to residence in Russia and about the war, the wife of the captain told Yasumoto how her husband was going to the front. All the while, as he listened, he had his eye on the sister-in-law, the lady intended for his wife, and he thought her now rather plainer than he had expected. Yet he liked her; there was something about her that was quite winning.

The four now entered a restaurant and ordered a meal. The girl, under instructions from the captain's wife, poured saké for Yasumoto and did the engaged lady to perfection; but Yasumoto was thinking more about whether he was able to keep up a wife and house on his slender income. He remembered, too, that he had a sister depending on him; and when the elder of the ladies asked

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they would have to tie his legs to keep him quiet; but it was not any boisterousness only, as he sat there peering over his corrected reading with the lady's son to assist him in giving up his life of romance and simplicity. That trends were low did not improve the situation.

Just then a maid opened and the door and handed in a card bearing the name of Jenks. The visitor was duly ushered in, and at once remarked: "Well, how goes the map?

"Oh, slow, slow," answered Yasumoto. "It does not seem up to my ideal at all. I have no ambition to carry it on."

"That's right," said Jenks, with a hoarse, cynical chuckle in unison with Yasumoto's indifference to the passing of time and the importance of it. Then Jenks went on to say that he had succeeded in obtaining a job for Yasumoto in a news paper office. Yasumoto duly thanked him for this attention, but invariably declined the inconvenience of being tied up in an office on so busy and so delightful as the prospects of employment in Japan promised to be.

"This is the day I promised to commend you to that young lady. I told you of it, is it not?" continued Jenks.

Yasumoto looked down shyly, as one like a man that had just made a mistake would to get married. However, he pulled himself together, put on his latest coat, now rather shabby, and taking his silk hat in one hand, a bouquet of flowers in the other with Jenks, left the house. They walked the distance to Mr. Thayer's.

"These Tokyo folk look so busy and preoccupied," remarked Yasumoto, as they proceed.

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him if his parents were living yet, Yasumoto only replied that they were. At this the lady expressed delight and said how pleasant it would be for him to welcome them into his new home.

At this Yasumoto looked somewhat perplexed; for the woman spoke as if marriage were a question very easy to solve. Thus they went on chatting and drinking tea until at last the two men arose and said farewell to the two ladies, leaving the restaurant and setting out for the newspaper office, where Yasumoto was to be introduced to the editor. As the two men waited in the room for the editor to appear, they discussed the possibilities of marriage, and when it came to talk of the girl, Yasumoto said he did not know whether he liked her or not.

"You see," said Inaba, "I get a salary 40 *yen* and I make about 15 *yen* more from writing, and this 55 *yen* has to support those depending on me as well as myself."

Inaba took up a piece of old paper and began to calculate the expense of keeping up a house; but Yasumoto appeared to take little or no interest in the matter. In fact he rather pitied Inaba for being concerned with such a trivial affair. Yasumoto finally said goodbye to Inaba and strolled off down the Ginza. The household furniture he saw in the shop windows brought unpleasant thoughts to his mind. "How can Inaba understand me," he said to himself; "when I get a house I don't want anything so poor as Inaba's." Just then Yasumoto saw a beer hall; and as he had grown fond of spirits in Russia, he went in and drank two bottles of beer and had some fish.

Some days afterwards Yasumoto went out to the suburbs to call on Inaba, and was more convinced than ever as to Inaba's lack of taste in houses. Inaba's bloodshot eyes betrayed his long night hours of toil and how he had to labor to keep up his house and family. As Inaba was engaged in trying to persuade Yasumoto to go ahead and marry the sister of the captain's wife, a small child entered and interrupted the conversation. Yasumoto felt rather uneasy. Inaba called a maid and asked if she had any saké, and she replied that there was a little. Asked if she had fish she said not. Yasumoto noticed the rustic quality of her speech, but he thought her quite like a servant Inaba would have. Then Inaba called his wife who did not appear. The servant responded for her and said the madam could not come as her hair was down. So Inaba had to take him out to escape the cries of the baby, and they called at the house of one, Omori, where they could continue the conversation in peace. There they found the wife all dressed up neatly, a very pretty little lady who offered them beer, which they drank sitting in a very tidy and well lighted room. After some moments of cheerful conversation the two men left and wandered down the street together.

Inaba at last remarked: "Omori's life is quite empty and meaningless, don't you think? That gay wife of his spends her days at nothing but writing worthless novels, of which her husband is quite proud."

Yasumoto took no interest in the remark, and looked as if wifely affairs did not concern him. He said no more about his own marriage and Inaba looked rather glum. A week afterwards Inaba got a letter from Yasumoto, posted from Shimonoseki, and which he evidently had written on his way abroad. The letter said that Yasumoto was on his way to Manchuria as a military interpreter. He had no more interest in marriage, as the sight of Inaba's miserable family had put him against risking the fate of having one like it.

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GENERAL BARON UYEHARA

By K. SUZUKI

THE subject of this sketch, General Baron Uyehara, now Chief of the Army General Staff, the highest and most influential position in the War Department, is one of the greatest soldiers in modern Japan, and his appointment to so important a place in the war councils of the nation is regarded as of no small significance.

Born in 1856 in Miyakonojo in the province of Hyuga in Kyushu the General graduated in due course at the Military college with high honors, and while a captain was sent to France to complete his education, when he took an engineering course. Returning to Japan in 1890 he was raised to the rank of Major and given an important position in the engineering battalion of the Fifth Army Division, the Commander of which at that time was the now famous Count Nodzu. The Commander was duly impressed with the brilliancy and dash of the young officer placed under him and offered him one of his daughters in marriage; but the young officer declined the honor on the score that to be so intimately related to his chief would militate against his military duties. What the young officer feared was that in case he were promoted people would say he was promoted not for merit but because of his relation to the Commander. His would-be father-in-law, however, got over the difficulty by offering to remove the young officer to another command under another General, and so Uyehara was transferred to the General Staff department.

During the Sino-Japanese war in 1894 young Uyehara went to the front with the Second Army, as a staff officer, and was awarded the 4th order of the Golden Kite for his services in the field. Later he represented his country at the Hague Peace Conference, as a military delegate, and fluent in French argued the points in relation to his mission, when his diplomatic tact and skill were recognized by all present. During the Russo-Japanese war he was Chief of Staff in the 4th Army, and the Commander in Chief was his father-in-law, General Count Nodzu. The brilliant exploits of the 4th army have been attributed in a large degree to the efficiency of Uyehara as a staff officer. It will be remembered that the 4th army took part in some of the more important battles of the war, such as that at Lyaoyang, and had the hottest of the fight for weeks. At the battle of Lyaoyang it was the forces under Uyehara that put to fight the troops under Kuropatkin, winning immortal fame for General Count Nodzu. But the feat was due for the most part to the military genius of General Uyehara. On his arrival home from the front Uyehara was given the 2nd order

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of the Golden Kite and created a Baron, which was an unexampled promotion, attesting his unusual capacity.

After the war General Uyehara was appointed superintendent of the department of military engineering and at once made marked improvements in his department. Soon he was promoted to the rank of Lieutenant General and appointed commander of the 7th Division, and later of the 14th army Division. In 1911 he was Minister of War in the 2nd Saionji cabinet, from which he resigned on account of the refusal of the Diet to agree to the increase of two army divisions in Korea, which brought considerable criticism on his head. Retiring to his native province he enjoyed a time of quietness from public life; but the country could not do without the services of such a man, and he was later appointed supervisor of Military Education, from which position he has now been advanced to the highest honor as Chief of the General Staff, in succession to General Baron Oku, one of the most famous of the Manchurian heroes. Hyuga has produced many men of ability, men noted for their genius and common sense. The late Marquis Komura was from that province.

Personally General Baron Uyehara is a man of charming manners and genial disposition, strongly his commanding ability rather overshadows those who approach too close to him. He is noted for his boldness and firmness of character. This is one reason why he so popular an army officer. In temperament he is inclined rather to be grave than gay. He is fond of going among his subordinates and ascertaining their military knowledge, discussing many subjects with them. His gravity and fondness for learning are deeply appreciated by many, especially the younger officers. The genius he displayed during the wars with China and Russia can never be forgotten by the nation. There is not a new book of war that comes out but he is at once in possession of it till it is mastered. In this way he keeps in advance of most of his comrades. General Baron Uyehara is regarded more as a commander than as an administrator, and is thus in his proper place as Chief of the General Staff, where he will shine like such men as the late General Kodama. The new Chief of the General Staff has not yet attained the greatness of some of his predecessors, like General Kawakami who was called the Japanese Von Moltke, but he is growing. At a time when world-affairs are rather insecure and the Far East threatened with clouds, it is of immense significance that such a man as General Baron Uyehara has been made Chief of the General Staff.

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THE CHINESE INVASION

By Y. KAMIKI

THE rise to power of Genghis Khan was due to the prosperity of the Mongolian tribes following the triumphs of the great Kublai Khan in his conquest of Asia. The whole of China, Central Asia and Asia Minor as well as a large portion of the Slav territory came under his sway, and thus he established the empire of Gen. By 1210 Korea also was included and then his rule extended from the Japan sea in the east to the Black sea in the west, with Arabia as the southern limit and Hungary the limit in the north

Naturally the rise of so vast and powerful a dynasty had direct influence on Japan as a neighbor. The policy of Genghis Khan was to send a note to any power whose territory he wished to attack, demanding submission; and this method he tried on Japan. In December, 1266, he sent an embassy to Japan under the guidance of a Korean subject; but a wild storm at sea drove the embassy back and it had to return without having accomplished anything. But a second mission set out and safely landed at Chikuzen in 1268.

The Hojo shogun then in power, after taking counsel with the Imperial Court, rejected the embassy and returned no answer to its entreaty, chiefly on the ground that the document presented was regarded as rude, the language not being proper to address to an Emperor of Japan. The envoy was regarded as no more than a spy and received very cold treatment. The mission, however, remained about four months in the country, during which time the members made the most of their opportunities to see the lay of the land.

Genghis Kahn sent seven such missions in all to Japan; and all were treated as spies, which undoubtedly they were, as on one or two occasions they kidnapped some Japanese whom they brought back with them to China. The last embassy which visited Japan brought things to a head. The envoy on returning home advised against invasion of Japan, saying that the people were as fierce as wolves and the land was full of dangerous mountains and streams. The Chinese hero listened to the advice, but his warlike preparations had so far advanced that he did not like to postpone them, and so the expedition set out for Japan.

Leaving the port of Masampho in Korea with 8,000 Korean soldiers and 15,000 Mongols, to say nothing of about 7,000 Korean seamen, the expedition amounting to some 30,000, sailed to Tsushima, the scene of the battle with the Russian fleet, and landed on the island of the same name, where they proceeded to divide the territory among the soldiers, as was the custom among the Chinese when they conquered a country. The inhabitants of the subjected territory they drove before them in battle to shield their own soldiers. They took the island of Iki also; and thus they occupied themselves during the first half of October. By the 20th of the month the Chinese hordes had reached the coast of Kyushu

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at the island of [illegible] with more than 3000 ships and 200,000 troops, intending immediately about to invade Japan in [illegible] and then to conquer to invade Corea. All the troops had arrived, but the ships had not, when the Emperor died suddenly. Thereupon the Japanese and the Chinese troops returned to their own countries.

On the appearance of the invaders the Japanese Emperor went to [illegible] and [illegible] to pray for victory. [illegible] Buddhist temple [illegible] Buddha [illegible] Buddha [illegible] Buddha

where they selected a landing place near the present town of Hakata. There they were met by the Japanese forces under Shoni Tsunesuke and a fierce battle ensued near the present site of Fukuoka. A band of 500 Japanese put to flight a force of more than 5,000 Chinese, though the latter had the advantage of iron helmets, leather armour and good arrows, as well as lances and battle-axes. During the battle the Chinese military orders were all given by the sounding of drums. The Japanese had helmets too, but they fought mostly with arrows and swords. The battle finally ended in a draw, both sides being glad to retire.

As the enemy attempted to regain their ships there arose a hurricane that disorganized their fleet and many were wrecked, which so discouraged them that they at once returned to China. This first expedition having thus failed the Gen government sent another, an envoy first appearing and demanding surrender. He landed at Tatsunokuchi near Kamakura in 1276, and was set upon and killed in reply to his haughty demands. A second arrived in 1279 at Hakata. But the Japanese were on guard and ready for the invaders. Guards were set at the vulnerable points along the coast; and the shogun had a stone wall five feet high and ten wide built for ten miles along the coast of Hakata, and a great stock of provisions was laid in, the rice for taxes being sent there instead of to Kamakura.

The Chinese had their base on the Chinese coast opposite, and there they prepared a great armada for the invasion of Japan. In 1281 it approached the coasts of Nippon. The invaders had a southern army corps consisting of soldiers from South China and an eastern corps of Koreans. Both detachments assembling at the island of Iki with more than 3,000 ships and 42,000 troops, numbering about 100,000 soldiers in all, and then set out to invade Hakata. All the troops had not arrived, however, but the Chinese left Iki without waiting for them. They were ignorant of the Japanese coast and so they did not succeed in effecting a landing.

On the appearance of the invaders the Emperor Kameyama went to the shrine of the God of War to pray for success to the Imperial arms, remaining seven days before the altar. By this time the Japanese had learned to appreciate the fighting ability of the Mongols and had made better preparation to face them. The heat of patriotism ran high all over the empire and even old men gave themselves up to fight for the nation. The Japanese generals decided not only to defeat the enemy but to follow them into Korea. This they were prevented from doing only from paucity of ships. The stone wall at Hakata proved a successful barricade to the invaders and helped in their defeat. The enemy was again forced to retire, and this together with the outbreak of an epidemic proved disasterous. In this fight the men of Satsuma greatly distinguished themselves, going even as far as to invade the Morgol base on the island of Iki. This was in May; and by July the rest of the Chinese forces arrived off the island of Hirado in great numbers; but on the night of the 30th of July a terrific gale arose and devastated the fleet, wreaking destruction everywhere. Thus both of the Chinese army corps were annihilated and few remnants survived to return to China and tell the tale of woe.

While Genghis Khan was carrying on his invasion of Japan he was at the same

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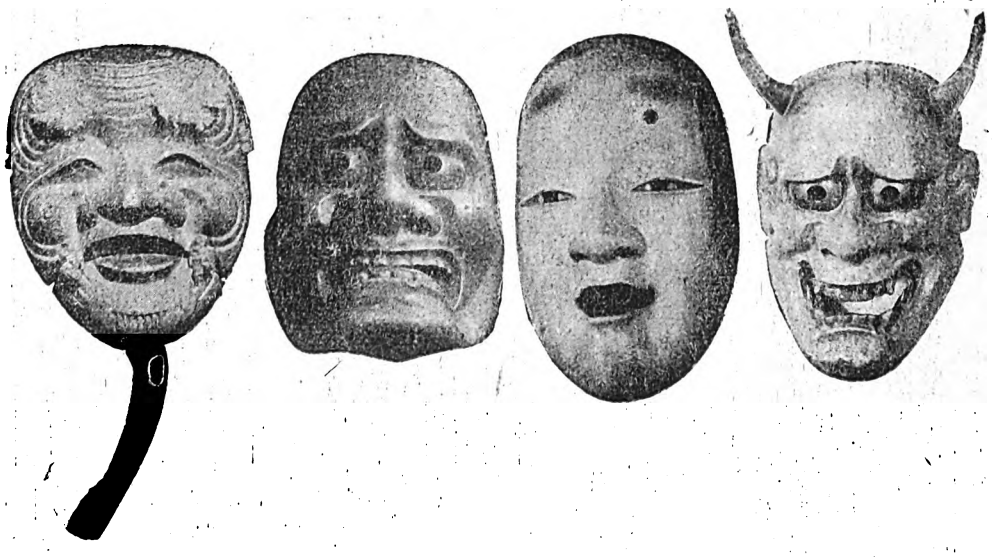
time subjugating Burmah and Cochin China, and the news of his defeat in Japan so seriously affected him that he took ill and died. The main cause of his defeat in Japan was that all his forces did not arrive together; thus enabling the Japanese to defeat them one by one. They also made the mistake of attacking the same place twice, only to meet with strong defences. The last section of the fleet arrived in the stormy season and so failed to take account of the weather. The Japanese regarded the big wind as sent by Heaven and called it the Kamikaze, or god-wind. The Kamakura authorities had called out some 60,000 troops and these were marching to Kyushu to check the invaders, when the wind came and did the work.

The defeat of the Mongol hordes was a great feather in the cap of the Hojo shogun, Tokimune, and he was highly praised throughout the empire, and he is a popular hero even to this day. In the park at Fukuoka there is a bronze statue to the memory of the Emperor Kameyama during whose reign the enemy hosts were scattered, for the victory was ascribed to his prayers before the shrine of Hachiman. Near by is a statue of the famous preacher, Nichiren, who had prophesied that the invasion would come. This invasion of the Mongols is the first and last invasion of Japanese territory, and the nation believes that it will ever be able to retain this reputation.



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JAPAN ENTERS NEW ERA

By Dr. KAMADA

(PRESIDENT OF THE KEIOGIJUKU UNIVERSITY)

THE recent Imperial Coronation at Kyoto was probably the most imposing pageant ever witnessed in the history of Japan, and left a corresponding impression on the whole nation. In fact the august accession to the Throne of our new Emperor must be taken to mark Japan's entrance upon a new era of unparalleled prospects and probabilities. Henceforth as a nation the empire enters on a new career of unlimited hope and ambition. Japan's goal is now the most important and significant possible to a people.

And the central point toward which Japan now aims is the world-wide development of her commerce and industry, as well as of her thought and fighting power. Up to the present Japan has been kept in the leading-strings of European thought and civilization, lying abject at the feet of German science, sending her young men abroad to acquire occidental knowledge before they were thought fit to lead their countrymen. This state of affairs must now change. Japan should now aspire to independence in science and aim at leadership; she should cease to worship at western shrines.

For Japan a period of new inventions and discoveries is dawning. Up to the present we have been all too busy adopting and adapting and imitating European civilization until imitation has grown to be a habit with us; but our world of thought and science is not now so poor that we have nothing to admire and emulate at home.

In my opinion the Japanese are as capable of thought and invention as any other people. Germany, whom we have been worshiping so far in this respect, was not the originator of those things for which we adored her, but herself an imitator of England, America, France and Italy where most of the great inventions and discoveries took place. It is indeed a great mistake to regard Germany as a great inventive nation.

The reason why Japan was obliged to be so imitative of the west came as a result of her long isolation from the outside world, when she got left behind in the race. Now that she has fallen into line again and has almost caught up with other nations, she must be prepared to enter upon a period of invention and discovery of her own, having passed the period of imitativeness.

As a nation Japan should devote her mind to the sciences as to a business and make them as useful as possible to the progress of the empire. Euclid might have cultivated geometry for amusement, but for two thousand years it has proved of inestimable service to mankind. Today scholars and scientists do not follow truth for amusement but to promote the good of man, making their studies and achievements contribute to the development of the human race.

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A careful study of the growth and development of Japan will show that as a race we have not been so wholly imitative as some would like to contend. In many respects we have been quite original. The statement that in some ways the Japanese are no more inventive than western races might be challenged; but no one can visit the show rooms of the Tokyo Patent Office without being convinced of the truth of my contention. Most of the numerous inventions there recorded are from the hands and brains of Japanese, and often from Japanese of no great learning. When the Japanese have done so well without education, what may they not be expected to do with adequate training and development?

While using her learning and inventions for the good of mankind, Japan should not neglect to stretch out her hands and develop beyond her national borders. Every young man should grow out of his clothes. Up to the present, Japanese commerce and industry have been under the domination of the west; and to compensate for this drawback Japan must now exert herself for worldwide recognition. The best time to do this is the present, while Europe is engaged otherwise and the greatest commercial states are too busy to molest us. At present England and France are too much taken up with the war to take much interest in commercial competition, while Germany, which has made the poverty-stricken East her unwilling customer, is now surrounded and cut off from maintaining her commerce abroad. The whole trade field of the Orient lies open to Japanese commerce and if she does not seize the opportunity it will be her own fault. We have thus the rarest of chances for unusual development.

There are those who suspect that the extension of Japanese commerce in the south seas will be but temporary; but as the commercial strength of Germany in those regions will take long to recover, there is no reason why Japan cannot hold her own. We have at least ten years to operate without much fear of German competition. With her enormous losses in skilled artisans and capital Germany will not easily recover her commercial ability; for she will be unable to produce as cheaply as formerly. Just here lies the opportunity for Japan to go forward. At the same time our manufacturers must be circumspect lest they turn out inferior goods and kill trade at its inception. They must do all that within them lies to enhance the nation's commercial prestige and hold the new markets they capture.

In the direction of sea power, too, Japan must take longer reaches and promote development, for the sake of our commerce and industry if for no other reason. With the present enormous extension of shipping Japan ought to see great development of sea power in the next few years. It is necessary that the nation should see also to the completion of its preparations for armamental expansion. I do not refer to such trivialities as mere increase of army divisions; the whole nation should be drilled and ready to defend the empire in time of emergency. The present method of keeping a small number of young men in barracks for long intervals is not only uneconomical but impractical; for those so drilled, to the exclusion of others, might all be killed in battle and then no trained soldiers would be left to take their places. What Japan wants is universal military service. The whole nation must be ready to bear arms if need be. Our modern specialists

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A careful study of the growth and development of Japan will show that we have not been as wholly individual as some would like to contend. In many respects we have been quite original. The statement that in some ways the Japanese are no more inventive than western races might be challenged; but no one can visit the show rooms of the Tokyo Patent Office without being convinced of the truth of my contention. Most of the numerous inventions there recorded are from the hands and brains of Japanese, and often from Japanese of great learning. There are Japanese there, as well without education, who may they not be expected to develop adequate ability and develop in us?

While using her learning and knowledge for the good of mankind, Japan should not neglect to stretch out her hands and develop beyond her national borders. Every young man should grow out of his clothes up to the present. Japanese commerce and industry have been much the dominion of the west; and to compensate for this drawback, Japan must exert herself for worldwide recognition. The best time to do this is the present, while Europe is engaged, exhausted and the present commercial states are too busy to molest us. At present England and France are too much taken up with their war to take much interest in commercial competition. Japan's Government, which has made the poverty and the illiterate customer is now accustomed only to get from making for commerce abroad. The whole trade field of the Orient lies open to Japanese enterprise; and it should not seize the opportunity it will be her own fault. We have the chance of choosing for or against developments.

There are those who suspect that the exclusion of Japanese commerce in the south seas will be but temporary; but as the commercial strength of Germany in those regions will take long to recover, there is no reason why Japan cannot hold her own. We have at least ten years to organize without much fear of German competition. With her enormous losses in killed and wounded and capital Germany will have to greatly reduce her commercial ability; for she will be unable to produce as cheaply as formerly. Just here lies the opportunity for Japan to go forward. At the same time our manufacturers must be encouraged but they turn out inferior goods and kill trade as it is developing. They must be taught that it is within their to enhance the nation's commercial prestige and build it as they establish their credit.

To this direction of our energies, too, Japan must take for her readers and promote development, for the sake of our commerce and industry there is no other reason. With the present enormous ocean steamship lines only a few hours distant, the opportunity is necessary that the nation should see also to the completion of its preparations for commercial expansion. I do not refer to such trifling as more increase of army divisions; the whole nation should be killed and ready to lend the surplus in the defence of. The present method of keeping a small number of young men in barracks for long intervals is not only unconvenient but impractical; for those so drilled, to the exclusion of others, might all be killed in battle and then no trained soldiers would be left to take their places. What Japan wants is not actual military service. The whole nation must be ready to bear arms if need be. Our modern specialists

harp on the word "drill"; it is always drill! Drill! But modern war does not necessitate the degree of drill now insisted on so limited a number.

The war now raging in Europe proves that it is, after a training of a few months, fight as bravely and successfully as old soldiers, and the outcome now depends more on the number of those who can go to the front than on the amount of drill they have received. Thus to confine the military practice to a small number is a fatal policy for efficiency in national defence as well as being preposterous. Narrow minded

suggestion, but practical men will approve of it. The time must be coming, before the opinions of class-ridden militarists, when universal military drill need in Japan is an invasion of the time of Kan-doku and Taiko, or the thought of modern improvements.

Thus Japan's hopes for the future depend on attaining these three objects: a) the development as a healthy commercial expansion as a goal and to pursue as a conquerer or with a trained system of army training. Vocational culture must always follow strongest

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The war now raging in Europe proves that men, after a training of a few months, fight as bravely and successfully as old soldiers, and the outcome now depends more on the number of those who can go to the front than on the amount of drill they have received. Thus to confine drill to a small number is a fatal policy for efficiency in national defence as well as being uneconomical. Narrow-minded military martinets may scoff at such a suggestion, but practical men will approve of it. The state must be considered, before the opinions of clan specialists. The system of military drill used in Japan is an invention of the time of Napoleon and takes no thought of modern inventions, such as aeroplanes and so on.

Thus Japan's hopes for the future depend on stressing these three objects: scientific development as a business; commercial expansion as a goal and sea power as a consequence, with a more modern system of army training. Weaker nations must always follow stronger ones.

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DAINICHI NYORAI OF THE TAIZO-KAI

ICONOGRAPHY OF DAI-NICHI BUDDHISM

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

IT is no easy task for the student of old Japanese Buddhist art to decipher the meaning and importance of the various symbols used and the various postures given the Buddhas. This is due largely to the fact that such meaning was

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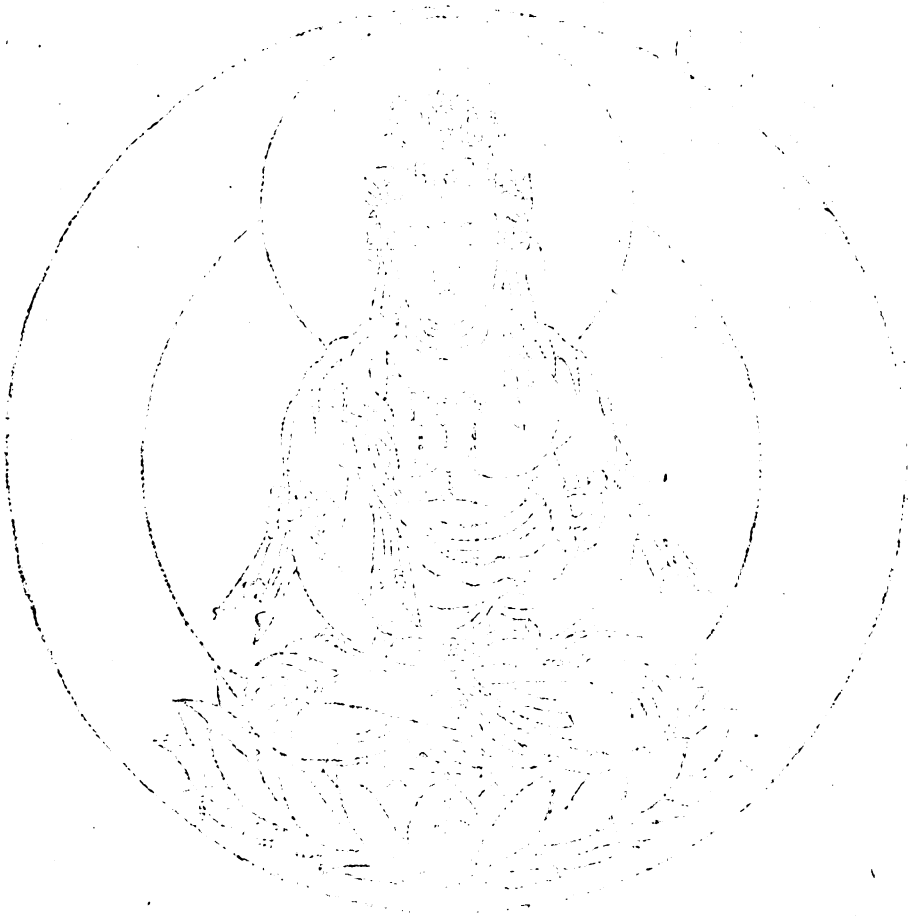

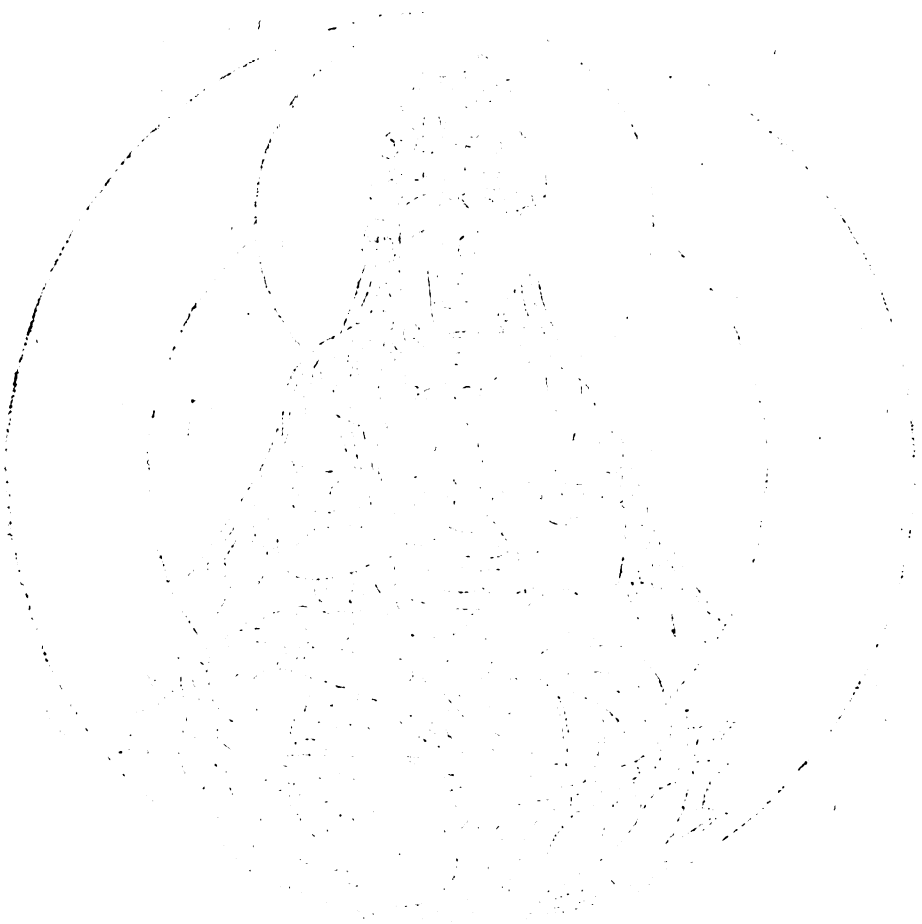

esoteric and imparted by the priest alone. And he was willing to teach it only to those deemed able to receive and appreciate it. The receiver also had strict orders never to bestow the gift on any one without a proper capacity to appreciate its significance. The esoteric meaning of symbols and images was a kind of apostolic succession which only a worthy candidate could receive. Any violation of this condition was regarded as a sin against Buddha.

In modern times, however, there is no hesitation among scholars in making every investigation to ascertain the meaning of these ancient symbols and images. Among such studies that of the iconography of Dainichi Buddhism is the most interesting and profitable.

The Sanscrit name of Dainichi Buddha was *Maha-vairocana-tathagata*, *Maha* meaning large or great, *vairocana* shining, and *tathagata* might be translated *nyorai*, or healing. In the early days of Japanese Buddhism the name was *Birushana-nyorai*, a combination of Sanscrit

DAINICHI NYORAI OF THE KONGO-KAI

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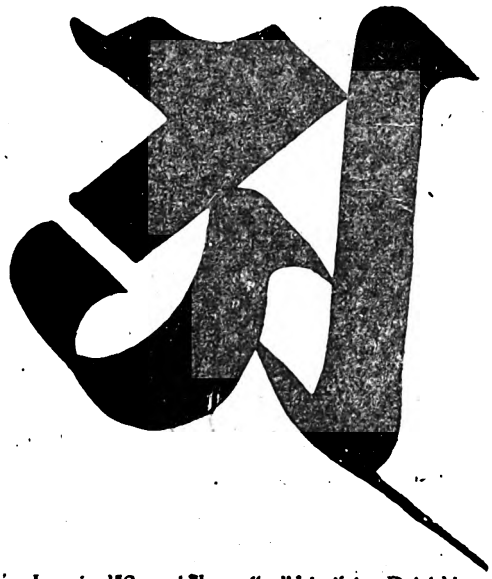
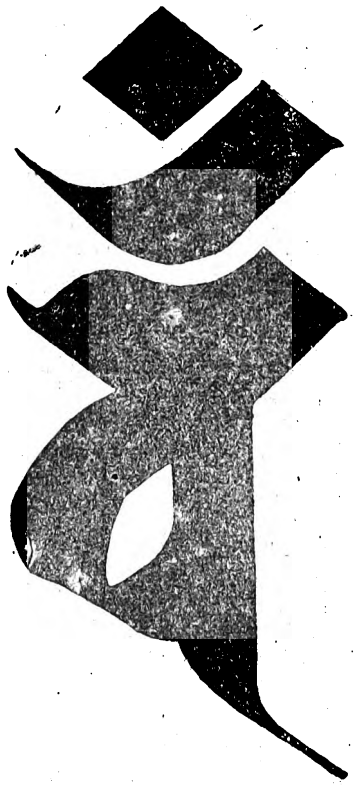


Japanized Sanscrit letter "a," signifying Dainichi Nyorai of the Taizo-kai

and Japanese; but later it became Dainichi-nyorai; all of which is quite interesting, because it suggests that the name Dainichi, or Great Sun, was practically indentical with the name of Amaterasu-Omikami, the sun goddess of Japanese mythology, an amalgamation, no doubt, brought about by the priesthood of the Middle Ages.

In the Shingon sect Dainichi-nyorai is the essential Buddha, the god which Buddhaizes all the laws of the universe. There are two phases of the Buddhistification of universal truth, known as *Taizo-kai* and *Kongo-kai*, the one representing the unchanging law of truth, and the other the world of true knowledge. In accordance with Buddhist philosophy the image of Dainichi-nyorai has two different representations, which are nevertheless inseparably related. The image of the *Taizo-kai* Buddha has the hands placed on the knees, the posture being known as the *hokkai-jo-in*, signifying that the essential law is common to all things. The five kinds of human knowledge are symbolized by the five fingers of the left hand, and the five kinds of Buddhist knowledge are seen in the five fingers of the right hand. For this reason the right hand is always placed over the left, signifying that the Buddhist world may come in contact with the human world.

In the image of the Kongo-kai Buddha, which is known as, *chiken-in*, the posture



Japanized Sanscrit letter "bam" signifying Dainichi Nyorai of the Kongokai

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of the hands symbolizes the knowledge of the human world. And so on the heads-dress of the Taizo-kai Buddha five small Buddhas of the Kongo-kai type are fixed; and on the head-dress of the Kongo-kai Buddha are fixed five images of the Taizo-kai; all of which signify the harmony between law and knowledge.

CONCERNING
Outline angels symbolizing Buddhist
Synod of the Taizo-kai

The color of the body in the Taizo-kai Buddha is golden, which suggests unchangeableness; while the color of the Kongo-kai Buddha is white. In both cases the Dainichi-nyorai sits on a lotus pedestal, suggesting that is immovable and sober; but the lotus of the Taizo-kai image is red, while that of the Kongo-kai image is white.

There are two opinions in regard to the Dainichi-nyorai, one implying that he is identified with Shakamuni, and the other asserting a difference, the former opinion being held by the Tendai sect and the latter by the Shingon sect. According to the wording of the latter Shakamuni was an incarnation of Dainichi, but the Dainichi-nyorai is the real Buddha, the law of Buddha itself; in other words, Dainichi-nyorai is the origin and author of all things, while Shakamuni is only an individual existence. This difference is said to have originated with the famous Kobo-daishi. The other opinion is said never to have changed since it came from China to Japan.

There are two papers of Buddha are also symbolized by two Sanscrit letters, which are usually on the lotus pedestal of the images, and sometimes on the canopy. The Dainichi-nyorai is also symbolized by the use of a sceptre, the Taizo-kai having a five-fold sceptre of stone; five stones laid one on another consisting of a square, a circle, a triangle, a circle and a square. The first represents passion, the second only the mind, the fourth matter and the last one void. The Kongo-kai image usually has its sceptre of wood, the top formed like a pestle, by which we are to understand that the Buddha may have been worshipped in relation to the deluded spirit.

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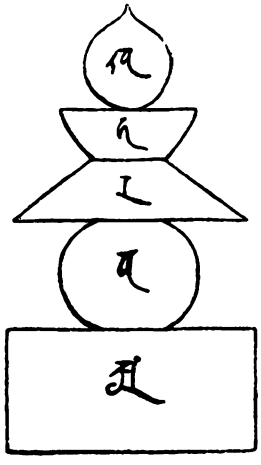

GORINTO

Gorinto stupah symbolizing Dainichi Nyorai of the Taizo-kai

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GERMANY AND WORLD THOUGHT

By DR. KAZUTAMI UKITA

(WASEDA UNIVERSITY)

THERE have been wars great and many since the beginning of human history, but none on so vast and appalling a scale as that now going on in Europe, moving the mind of universal man as never before; and yet there never has been a war the results and consequences of which on states and individuals it is so difficult to predict. By this war the age in which we live has been deflected from its track, forced to change its steps and face the most stupenduous changes ever seen under heaven. The nature of the changes and the extent of the transformation it is still too soon to affirm.

Those who aver that the war originated in the ambition of Germany, hold that that as that country has made long preparation for war, pursuing steadily its military policy of Kaiserism and self-aggrandizement by blood and iron, there can be no thought of peace until Germany is crushed and militarism forever destroyed; while others again hold that it is but the rise of Germany threatening the stability of England which, having reached the zenith of its development, is beginning to totter and decline. Such arguments, however, but evade the real responsibility for the war and do not touch the fundamental cause of the trouble.

And what are the real causes of the war?

Before directly answering this question it is well to say that should Germany win there will a fatal blow struck at international law, thus seriously affecting all contracts between nations and enabling nations to escape penalty and punishment for infringement of contracts. Then there will be no way left for the enforcement of international obligations save by war. And if a nation is without adequate military force it cannot get justice at all. Luxembourg and Belgium now lie helpless under the feet of Germany; and this will be the picture of all unable to defend themselves, if Germany wins. On the other hand, if the Allied Powers win, they can hold Germany strictly to account for the violation of Belgian neutrality and thus uphold the sacred principles of international law. Even a draw would leave Belgium crushed and unindemnified, if not annexed to the spoiler. With international law obliterated there would be nothing for it but a return to barbarism pure and simple. International law has been a long outgrowth of public morality and love of humanity based upon ideas of religion and enlightenment. Germany coming as conqueror to a peace conference would mean the downfall of humanity, with equality, brotherhood and peace; and the enthronement of a despotism that would enforce the rule that might makes right.

Was not this what Nietschke meant when he said that the good of the antelope was not the good of the lion; that the antelope would follow the good of the lion to her own destruction, while the lion would follow the good of the antelope to his own destruction? The principles of peace and public right became deeply rooted in the mind of the most

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GERMANY AND WORLD THOUGHT

By DR. MANUTIUS DIETA

(Vienna University)

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enlightened minds of the last century, favorably affecting politics, economy, diplomacy and education; but at all this progress the present war has aimed a dangerous blow. Germany has violated the countries that have done so much to further these principles and endeavored to destroy the building that humanity has taken so long to raise by the blood of its heart and the sweat of its brow. Some people have even been so bewildered as to think that after all might may be right, since it seems to be a law of nature. And if there can be no permanent peace without the power to enforce it perhaps we cannot wonder that some think might is right. If such mistaken ideas obtain during the war, what are we to expect after the conflict is over? Then it may be that Von Moltke will have more disciples than ever to verify his statement that "Everlasting peace is a dream; and not a good dream, the dream of fools that should be pitied;" and of Von Bernhardi who said "Might is right; the greatness of might can be determined only by war." And did not Sternberg declare too that so large a country as Germany should secure the unfication of Europe even through blood and iron; that war purifies as hurricanes purify the air, eliminating petty states that do not fall in with the will of Heaven; that it was the duty of Germany to annex all these smaller states? Does not all this show that even before the war a retrograde movement had set in among certain sections of western civilization? Is not this the main cause of the war?

One of the more menacing influences of German success would be its effect on education. Certain of our superficial journalists and statesmen have been dazzled by the strength and courage of Germany until they are ready to howl with her that might is right. These fatal germs might very easily inpregnate our civilization and be our undoing. Already one can detect its pernicious influence in our literature. One of our scholars has ventured to affirm that as the individual can lead a worthy life only by asserting justice and maintaining right, so that state must likewise insist on right or cease to justify its existence. Thus the assertion of justice is to go hand in hand with the might of the strongest. This is nothing but Germanism. It would not be so dangerous were it not that there is some truth in it. But the assertion that might is right cannot be consistent with justice. If science, literature, education, art and all the finer fruits of human civilization are to come under this influence, the foundation of human happiness and progress would be threatened and the advancement of one nation a menace to others. Nations may naturally try to bring about their industrial and commercial independence, but science and truth are not limited by national boundries and racial tenets: progress is the inheritance of all the world. That is the object of all education; the mission of all science. But according to militarism all must be sacrificed to the ambition of the state.

But who can suppose that Germany will win? And if she does not the outcome will be safe. The rapid growth of Germany in knowledge of science and industry for a time gave her preëminence in world-thought, especially after her defeat of France; and admiration of her was further enhanced by the masterful policy of Bismarck and the young Kaiser. The world did not stop to consider the purport of German speculation and generalizing nor the futility of the deductive philosophizing, all of which is not in accord with true science. It looks very systematic, but if it is not practical in a civilized world what use is it? Such a system of thought as the Germans have evolved may suit the German mind, but if mankind will not abide it, what is Germany going to do about it? What an awful awakening will the defeat of Germany be to those who have been drugged to sleep on her theories of empire and *kultur?* Nothing will show the world more clearly the defects of German thought and policy than her discomfiture in this colossal struggle. Thenceforth the place of the German speculator and weaver of dangerous theories will be taken by the practical and humane Englishman and the idealism of the Frenchman, to the betterment of education and progress everywhere.

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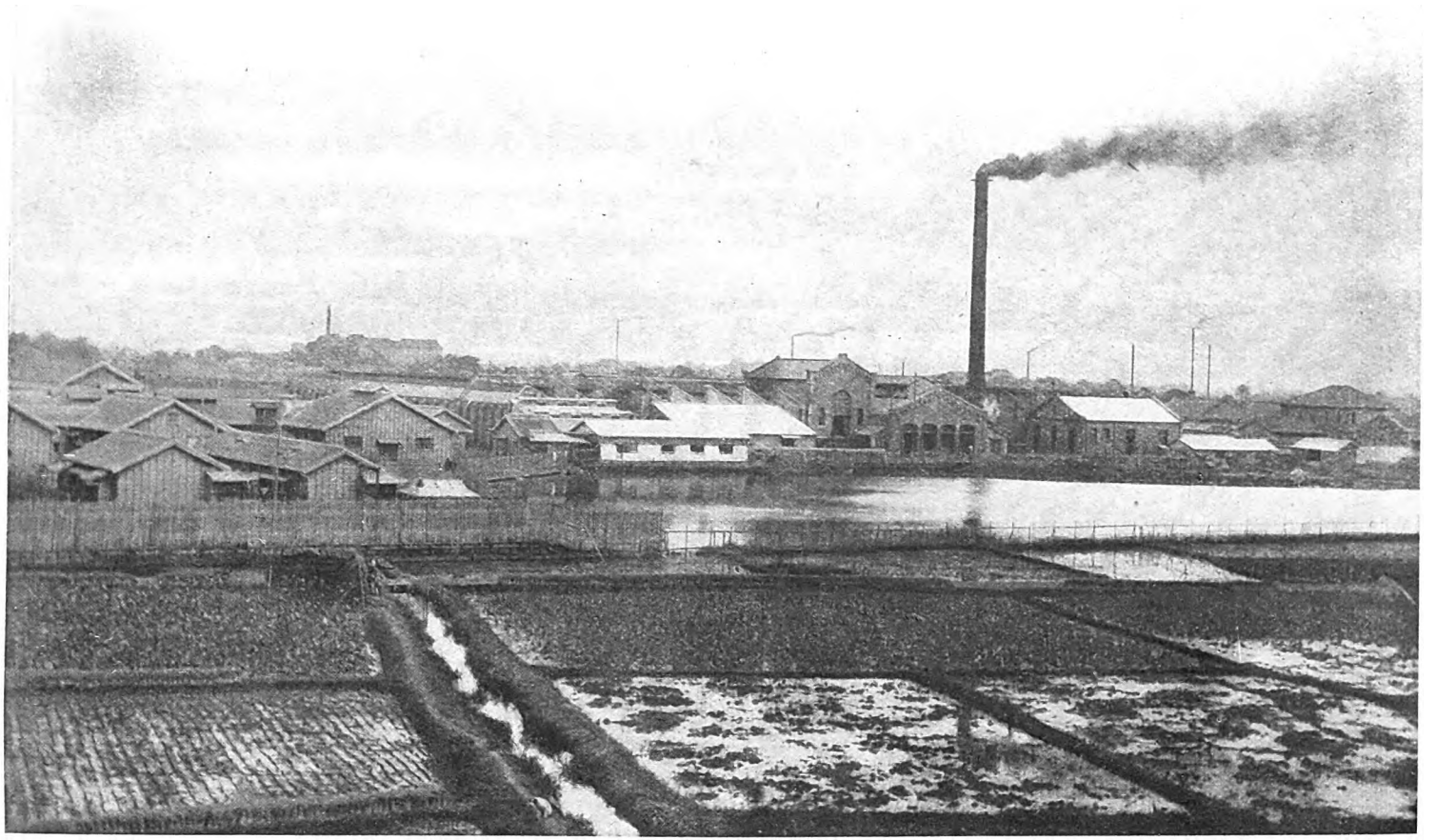

ORIENTAL MOUSSELINE COMPANY'S WEAVING MILLS

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MOUSSELINE MAKING

By Y. TODA

MOUSSELINE weaving was introduced into Japan after the war with China as one of the postbellum enterprises that were started to render imports unnecessary. And the success sttending this enterprise has been so markcd that now the imports, which in 1898 were over 7,000,000 *yen* a year, do not amount to more than 1,000,000 a year.

At present there are four great spinning companies engaged in this industry: The Tokyo Mousseline Company, The Osaka Mousseline Company, the Shiono and the Oriental companies, the raw material coming chiefly from South America and Australia. What the Japanese call muslin must not be understood to mean what is generally understood by that name; it is a woolen material and is really a kind of mousseline, known among the people as *tochirimen*. Most of the machinery for this industry comes from abroad. That is true so far as the spinning machinery goes, but most of the looms are made in Japan. Many or most of these are hand looms. In the mills the motive power is usually steam. One girl is necessary for two machines. The white mousseline has to be sent to the dyers where it is colored or printed with the various designs selected, the operation being regarded as one of the most difficult next to doing crêpe. As this material lacks the pleasing lustre of silk the Japanese like to make it as beautiful as possible by coloring and designs. The three fundamental colors are blue, red and yellow, and the harmonious blending of these is the work of an artist of no mean skill. The results are certainly often lovely to see.

The mode of making and printing the designs is complicated and interesting. The figures are painted on thin paper which is then pasted on a block of wood, and throngh this the patterns are carved for printing, one block being required for every color used; and sometimes as many as fifty blocks are necessary to complete one pattern, the designs often being so complex. It is something like the method used in making block patterns for brocade, or *nishiki-ye*, as it is called. If, for instance, the artist wants to print a chrysanthemum, he cuts a red block first, and a green block second and a yellow one third, and so on. The stuff thus dyed is generally in 12 yard lengths, destined to make one *tan*, which is about 9½ yards in length, this being sufficient for a Japanese kimono. It must not be understood that the blocks are used like type or stamps. The engraving goes through the thin block, making a stencil; and when the dye is put on, it is pressed into the stencils with a brush. The dye is mixed with a sort of rice paste in proportions of 7 to 3. The stencils are known as *katagami* and the dye is called *norioki*. Each stencil is about one foot long and has to be laid on, foot by foot, till the whole length is covered; and the one for the next color is repeated likewise, and so on

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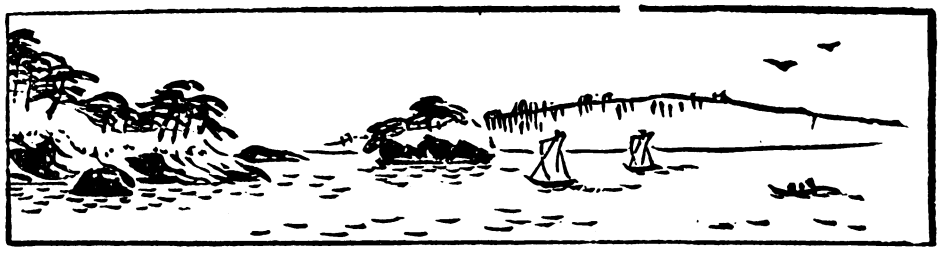
till all the colors and designs are stencilled. Extreme care has to be taken to see that no break appears in the jointing of the stencils. It is something like a three-colored lithographic process. When it is remembered that the slightest running of one color into another spoils the piece the skill necessary may be imagined. This skill is something abnormal when one thinks of how many colors are often used and that all is done by hand, no machinery being used.

After the colors are put on, the material is dried and then kept in an atmosphere moistened by steam for a few minutes until the colors set. After the piece is perfectly dry it is taken to running water and washed, when the paste disappears and the beautiful color designs stand out brightly. The designs most popular vary, those now most in vogue being designs of olden days, on account of the recent coronation. Perhaps the most popular color is always purple, and light green or orange comes next. The designs of what is called the Kosui school are always in season.

Mousseline is used by Japanese women and girls and children of both sexes; but as the colors are usually rather conspicuous the older ladies and girls use the material for under garments. Mousseline is cheaper than silk but dearer than cotton, being about 45 *sen* per yard, or from 70 *sen* to 4 *yen* a *tan*. The annual output of mousseline in Japan is valued at more than 20,000,000 a year. The demand is always good; but at present it is exceeded by the supply, though the war in Europe is again increasing demand. Mercerized cotton is fast coming into competition with mousseline among Japanese women, which is seriously afftecting the mousseline interests. The Mousseline companies have each a capital of over two million *yen* and declare a divided of over ten per cent annaully. This is specially true of the Tokyo Mousseline Company which was established in 1898, being the oldest in the empire, with a big mill at Mukojima near Kameido where it employs some 2,000 operatives, for whom it provides a hospital and dormitories.



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MINAMOTO TOSHIYORI

By Y. ODA

APPLICATION to the making of *waka* verse is still cultivated in Japanese court circles almost as much as it was in the old days. It is known as the literature of the nobles, or *kizoku bungaku*, in contrast with the shorter verse of 17 syllables, called the *hokku*, or verse of the common people. The *waka*, with its 17 syllables and rigidly cast form, is a symbol of conservatism, well in keeping with the traditions of court life. The poems of the oldest national anthologies, such as the *Manyoshu* and the *Kokinshu*, gave free expression to ideas, belonging, as they did, to the beginnings of literature, but later literature became congealed into classicism, each being an exact imitation in form of another, dealing with only conventional themes, like landscape, the heavenly bodies, birds, flowers and clouds. The suggestion of anything new was regarded as unorthodox and rejected. Poets thenceforward had but one duty: a faithful and slavish imitation of the classics. The themes and style of the old works were sacred and not to be departed from with impunity. In literature there was to be nothing new under the sun. The reason may have lain in the fact that the *waka* was a court literature, and to differ from the court was not in line with propriety. Thus Japanese poetry lacked one of the first essentials of high art: freshness.

Into this carefully walled compound broke the famous Yoshitada with his desire for growth and life in literature. Appearing about the middle of the 10th century, of humble origin, he arose to the position of a country magistrate, not too greatly esteemed by the high class courtiers who dabbled in verse. His novel attempts at poetry were regarded as an offence by the *waka* makers. Treated with contempt during his life, his poems received but little recognition until after his death. Not until the appearance of the hero of this sketch, Toshiyori, did verse in *waka* metre receive the wholesome shock it needed.

Minamoto Toshiyori was the son of one Minamoto Tsuneiobu, and served successively under the three emperors, Horikawa, Toba and Sutoku, being a major-general in the army. As a verse maker he was extremely versatile, and took delight in breaking the dull montony of the *waka* mode. He was much favored by the Emperor Sutoku, who requested him to publish a collection of his poems, a notice that must have furthered his vogue. At the suggestion of the Emperor he also made an anthology called the *Kinyoshu*, or Collection of Golden Leaves, done in the year 1127, in which he included 35 of his own poems, and 26 of his father's. In former anthologies only the poems of the past, mostly the works of the ancients, were brought together; but the *Kinyoshu* honored contemporary poets. The fact that Toshiyori made up most of the collection with his own verse showed not

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MINIATURE PORTRAITS

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only his self-confidence but his divergence from the classic style. His best work was truly admirable, being artistic and fresh, as compared with the older verse; but his worst is too labored to win approval. His straining after novelty of style and language is often too apparent, while not infrequently he is obscure. He became very popular, however, which could hardly have been possible without some merit.

Once when two court nobles had a dispute as to the comparative merits of two authors in the *Kokinshu*, they agreed to refer the matter to the Emperor, who replied that he could not be expected to know about such matters; they had better ask Toshiyori. On another occasion a fête was being held in honor of the famous poet Hitomaru, one of the authors in the *Manyoshu*, when the officiating priest addressed Toshiyori as the first poet of the land, and asked him to make the first oblation before the spirit of the ancient poet, Hitomaru. Such anecdotes show the estimation in which our hero was held by his contemporaries.

No poet excelled more successfully in portraying the beauty of the cherry blossom, as is seen in the poem which says: "The mountain cherry is now in full bloom, like white waterfalls descending from the clouds."

For bird life, too, he had a keen eye and ear: "The spring rain dampens all, but the oriole's voice is still clear and sweet." The sound of a bird's song amid the dank grass and dripping leaves is surely a circumstance lending itself to poetry, especially at night.

Once while walking in the forest at night the poet was prevented from going astray by the white halo of tne cherry trees in bloom, inciting him to verse: "Though night has fallen, O Mountain cherry trees, you guide me home."

The following verse suggests all the haunting loneliness of the scene depicted, an idyl of the seashore: "I stand on the bayshore of Mano and hear the quail piping under the reeds waving in the salt-sea breeze of autumn."

Like all Japanese poets Toshiyori was impressed by the silver beauty of the moon and writes: "Cloud clusters polish the moon of shadows; and as they pass, she shines out ever more brightly." The same poet catches the melancholy of autumn, as do most of his countrymen, as we see in the following lines: "O Autumn night though passest, leaving behind thee on the grass brittle dews as souvenirs."

One of his patriotic poems suggests the same idea as the present national anthem, which was composed in modern times: "May the age of our Sovereign last till the dew on the pine needless collects into a great ocean."

Toshiyori would not have been a poet had he ignored the divine passion, but his poem does not suggest that he found the course of true love to have run more smoothly than it does in the west: "How terrible is the frenzy of ardent love! Man was not born with the command: 'Make love!'" The idea is that man was not intended by nature to allow love to absorb all his faculties or to undo him in any way. Man is not born to love but to be a man, master of himself. No doubt the poet was disgusted with the mad conduct of many a lover in his time; nor has the generation ceased.

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JAPANESE DOGS

By K. YAMANOUCHI

MOST of the dogs in Japan are of native breed, and are on the whole quite different from the dogs of western countries. Like the Japanese horse, they are smaller, more hairy and sly, as well as being of a more peculiar complexion. The Japanese have been from of old an agricultural people. When they hunted they used the bow and arrow and hounds were not known. They kept neither flocks nor herds and watchdogs of that kind were not used. The dog was a domestic animal to the breeding of which no particular attention was given, producing a mongrel type, which is no special blood, but "just dog," as the American indian said.

Dogs were kept at the Imperial Court in the Heian era, when the nobles gave some slight attention to dog-breeding, the animals being used in connection with falconry. In the days of the Kamakura régime Hôjô Takatoki enouraged dog-fighting as an amusement, which led to the breeding of the animal with more care as to type. Since the shogun liked this kind of sport, many of the daimyo who wished to please him, often presented him with dogs famous for their fighting capacity. It was not an infrequent thing for the shogun to receive a present of ten or twenty dogs; and at one time he had as many as five thousand at Kamakura. A dog-fight was given some twelve times a month at Kamakura, in which no less than 300 dogs participated. The warriors were divided into eastern and western camps, just as wrestlers are to-day, the shogun giving most of his leisure time to this form of amusement. This gave rise to a game known as *inu-ou-mono*, a kind of dog hunt, which the samurai were very exert in any fond of. The game consisted of letting dogs run loose inside a railed inclosure when they were pursued by mounted samurai

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and shot at with arrows. It was almost as cruel a game as the dog-fighting, and revealed a temper similar to that of those who demand bull-fighting in Spain and Mexico. This kind of sport was popular all through the Ashikaga era and even up to the beginning of the Tokugawa régime, when festive occasions were so honored. It was supposed that such games were good for soldiers, to keep their hand in practice, as it were.

It is recorded that the famous hero, Toyotomi Hideyoshi, had a favorite lapdog for his wife, which he petted almost as much as she did. It was a small, cat-like animal and was probably an importation from Korea or China. The Fifth shogun of the Tokugawa line, Tsunayoshi, who came into power in 1680, started a movement for the prevention of cruelty to animals, under the auspices of Buddhism. His son died early and, having no heirs, the shogun was rather melancholy in his latter days. Asking a priest once why he was so afflicted, the answer came that the shogun was born in the year of the dog, and that by protecting these animals his soul might find consolation and he might even have another son and heir. The shogun took the hint and proclaimed a regulation forbidding the killing or mutilation of dogs, all violation of which was to be punished with vigor. Even birds were thus protected and birdlime was forbidden to be sold to any save those whose business it was to deal in pet birds. From that time the prevention of cruelty to animals was promoted with undiminishing zeal and rigor; and men were punished for putting an end even to a suffering horse that was dying, until extremes brought a good cause into ridicule. The good shogun had a census taken of all dogs in Yedo, and every ward of the city was under obligation to see that all dogs in it were properly fed. All stray animals were to be at once reported to the authorities, who were to take them and dispose of them in secret. These were, however, usually taken to a pound for dogs at Okubo near the capital of the shogun and also to Nakano, where at one time there were no less than 42,000 dogs in durance vile. In that day if any one should even throw a stone at a dog

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he would soon find himself clapped into prison. Samurai had the most difficulty in escaping the law; for they were sometimes attacked by cross dogs, which they settled with their ever-ready swords, and thus got themselves transported to some distant island.

For this extreme solicitude for dogs the citizens of Yedo at last began to curse the shogun's government and the great man himself was often referred to under the breath as *Inu-kubô*, or the dog-shogun. In spite of all his care for this particular species of quadruped, the shogun failed to beget another son, and died without heirs; and when his nephew Iyenobu, succeeded him, the new shogun, repealed the severe laws against persecutors of dogs.

The average native dog of Japan has a savage, wolfish aspect, with flat head, pointed muzzle and short, erect ears, with bushy, foxlike tail. They are bold and obstinate in disposition and never know when they are beaten. Once Hideyoshi gave a live dog to his pet tiger as a treat; buf the animal, realizing the situation before the tiger did, seized the tiger by the throat and choked it to death before it could defend itself, though the dog too died from its wounds. The Japanese dog is thus far-famed for its unexampled ferocity and teancity of grip, something like the western bulldog.

The most celebrated dog-breeding places in Japan are on Mount Amagi in Izu, Akita in Ugo, Kagoshima, and at Kochi in Tosa. In such places dog-fighting is kept up even to this day and the breed is strengthened from year to year. Outside of the places mentioned, it is not easy to find purebred native dogs to-day, interbreeding with western animals having taken place in most other districts. In the early days of foreign intercourse dogs from Portugal and Holland were freely brought into Japan, being greatly prized as fighters, but no record has been kept of them, nor how far their breed has spread. Mention is made of a dog brought by the servant of a Dutch physician; and also of some pointers brought by an Englishman named Burton. In the year 1876 the late Count Kawamura bought a famous pointer from Mr. Burton; and subse-

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quently the Marquis Saigo purchased a fine foreign animal, in fact several, at the rate of 70 *yen* per head.

The foreign dogs most preferred in Japan are pointers, setters, spaniels and bulldogs, the latter being liked as watch-dogs. Dogs range from 40 to 300 *yen* for good ones; and hunting dogs are coming more and more to be popular, though the Japanese lack knowledge as to proper use of hounds. The European buys a gun at 50 *yen* and a hound at 100; but the Japanese reverses the valuation and gives 100 for the rifle and 50 *yen* for the dog. There is a dog company in Azabu where a hound can be rented by hunters on occasion, foreign customers being preferred, as Japanese sportsmen usually spoil a well-trained dog. The present Emperor is said to favor hounds and keeps some fine breeds; while at the Imperial hunting preserves at Mount Amagi, Kumogahata and Nikko the best animals are kept for Imperial use. In the Botanical Gardens at Shinjuku foreign dogs of various breeds may be seen, having been presented by such men as Baron Iwasaki and Admiral Togo. The late Prince Arisugawa was a great lover of dogs, as are also Count Toda, Viscount Ogasawara, Count Kamei and Marshal Nodzu, but Japan now has many dog-fanciers.

There is also a considerable trade in lapdogs which sell at from 20 to 30 *yen* but some command as much as one hundred *yen*. Those with very short back and tearful eyes are most admired. Of such a pet the late Empress was very fond, and once Her Majesty sent a present of several such dogs to the Royal Court of England, but all save one died on the long voyage, the great English Queen welcoming the solitary survivor with much warmth. The *chin* dog is quite rare in Europe and is therefore all the more appreciated, especially as a lady's pet. But in Japan it often happens that the greater the hero the greater is he an admirer of the *chin* dog.

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HONEST IKEDA

AMONG the numerous retainers of the great *daimyo*, Terasawa Hirotaka, lord of Karatsu, in the province of Hizen, was a distinguished *samurai* named Ichirobei Ikeda.

Finding the man cut adrift from his former master and much reduced in circumstances, the lord of Karatsu took him into his service, at the same time being careful to remember his standing and not hurt the man's pride. So to soothe Ikeda's feelings the first thing the new master did was to bestow on him an annuity of 400 *koku* of rice, saying it was but a pittance in comparison with what he deserved and if of no other use would at least do to buy tea.

In the same way the lord gave Ikeda a band of 20 soldiers to drill and care for, intimating that they did not properly represent the number the *samurai* should command, but would do him for orderlies until he could be more worthily honored.

Now the reason why the lord of Karatsu was so very careful to consider the feelings of the new *samurai*, making him unusually welcome, was because he was anxious to secure permanently the services of so brave and expert a warrior, a man who had distinguished himself on many a battlefield. For such lords as Hosokawa of Kumamoto and Kuroda of Fukuoka were extremely jealous when they heard that Ikeda had entered the service of the lord of Karatsu, a *daimyo* whose fief was smaller than their own. And so in the midst of their wonder and regret they invited Ikeda to go to them, offering him as much as 3,000 *koku* a year; but he promptly declined the tempting offer, saying he could never go back on lord Terasawa who had befriended him in the hour of adversity. And as for income, said he, no man can receive a better one than that which keeps him and his family in comfort.

On hearing of the attempts that had been made to induce Ikeda to change masters, and the *samurai's* attitude in declining to be influenced, the lord of Karatsu was highly pleased, deeply admiring the integrity and disinterestedness of the famous warrior. Nevertheless he deemed it hardly fair that Ikeda should suffer loss by remaining in his service; and so he offered him 3,000 *koku*, the

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same as had been offered him by those who tried to allure him away. But Ikeda declined the proposal, saying that in life he had never met with so satisfactory an object and that he was quite satisfied with what he was already receiving from his master, and intimating further that if his mess in Inaba had been his main aim he would never have remained with the lord of Kamasu. However, if his master be disposed to reward him for his military exploits, Ikeda said he would have no objection to the attention, as that was quite a different matter from seeking a large salary.

Soon after this, war broke out and the army of lord Terasawa had to take the field; and in the midst of a severe encounter, the army was being forced to retreat when Ikeda took charge and saved the day. As Ikeda passed along he observed a wounded soldier lying on the side of the road, who cried out: "Oh, General Ikeda, please help a wounded comrade!"

Ikeda dismounted and placed the wounded man on his horse instead of himself, and then led the horse away. Just then three of the enemy came and attacked them. Ikeda at once thrust one of the assailants through with his spear, and the others fled, joining his forces Ikeda then guided them in safety to the castle.

Now the soldier who had been thus saved by Ikeda, afterwards happened to enter the service of lord Kuroda of Fukuoka, when he told his master of the marvellous chivalry and heroism of Ikeda.

The lord of Fukuoka kept this in mind; and when he visited the lord of Kamasu he commended Ikeda before him and in the presence of his master said to him: "This general Ikeda did a very brave deed in saving a soldier of mine. Is your lordship aware of it?"

So lord Terasawa made answer and said: "Ikeda has done many a brave and noble deed in his time, but he is always too modest to mention such things, and consequently I have not heard of the special feat to which you refer. But I am very glad that you have called my attention to it."

Ikeda on hearing this fleeting mention of him began to protest that he was greatly surprised by such favorable reference to him and begged not to be misunderstood or anything he had done in battle. He went on to say that the deed to which reference was made only caused him much danger and inconvenience, as the enemy was pressing him hard; and when he saw the wounded man calling for help he said to himself that such help was impossible, and that it be left the wounded man as he was, he would only be killed and nothing would ever be heard of it; but he reflected that it would have been inhuman [illegible] and moreover, another coming after him might thus take the honor away from him by saving the wounded man, in which case his character would be irretrievably lost. And so he begged them to believe that it was fear of shame that led him to save the wounded man and not chivalry; so he had said nothing about it, believing that the less said about deeds done from such motives the better.

The two daimyo were [illegible] at this frankness and honesty and declared that so frank a confession of ingenuousness was in reality a greater proof of nobility and courage than the killing of a hundred enemies. Ikeda withdrew to his room, where his comrades congratulated with him for his overwhelming success in combat. There was such a clatter, they said, as being [illegible] But Ikeda affirmed that he had always been a man of his word and would not, for fear, not allow his superiors to believe a lie.

Ikeda had a habit of always carrying his armour with him wherever he went, even when visiting a friend; so that he might be always ready for emergency or war, since no one knew when accidents would happen. At night when he went to rest the latter always lay beside his pillow. Ikeda was a living example of preparedness for national defence.

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Soon after this, war broke out and the army of lord Terasawa had to take the field; and in the midst of a severe encounter the army was being forced to retreat when Ikeda took charge and saved the day. As Ikeda passed along he observed a wounded soldier lying on the side of the road, who cried out: "Oh, General Ikeda, please help a wounded comrade!"

Ikeda dismounted and placed the wounded man on his horse instead of himself, and then led the horse away. Just then three of the enemy came up and attacked them. Ikeda at once thrust one of the assailants through with his spear and the others fled. Joining his forces Ikeda then guided them in safety to the castle.

Now the soldier who had been thus saved by Ikeda, afterwards happened to enter the service of lord Kuroda of Fukuoka, when he told his master of the marvellous chivalry and heroism of Ikeda. The lord of Fukuoka kept this in mind; and when he visited the lord of Karatsu he summoned Ikeda before him and in the presence of his master said to him: "This samurai, Ikeda, did a very brave deed in saving a soldier of mine. Is your lordship aware of it?"

So lord Terasawa made answer and said: "Ikeda has done many a brave and noble deed in his time, but he is always too modest to mention such things, and consequently I have not heard of the special feat to which you refer. But I am very glad that you have called my attention to it."

Ikeda on hearing this flattering mention of him began to protest that he was greatly embarrassed by such favorable reference to him and begged not to be reminded of anything he had done in battle. He went on to say that the deed to which reference was made, caused him much danger and inconvenience, as the enemy was pressing him hard; and when he saw the wounded man calling for help he said to himself that such help was impossible, and that if he left the wounded man as he was, he would only be killed and nothing would ever be heard of it; but he reflected that it would have been inhumane to do so; and moreover, another coming after him might thus take the honor away from him by saving the wounded man, in which case his character would be irretrievably lost. And so he begged them to believe that it was fear of shame that led him to save the wounded man and not chivalry; so he had said nothing about it, believing that the less said about deeds done from such motives, the better.

The two daimyo were astonished at this frankness and honesty, and declared that so frank a confession of ingenuousness was in reality a greater proof of nobility and courage than the killing of a hundred enemies. Ikeda withdrew to his room, where his comrades expostulated with him for his overscrupulousness in confession. There was such a thing, they said, as being too honest. But Ikeda affirmed that he had always been a man of his word and could, therefore, not allow his superiors to believe a lie.

Ikeda had a habit of always carrying his armour with him wherever he went, even when visiting a friend; so that he might be always ready for emergency or war, since no one knew when accidents would happen. At night when he went to bed his lance always lay beside his pillow. Ikeda was a living example of preparedness for national defence.

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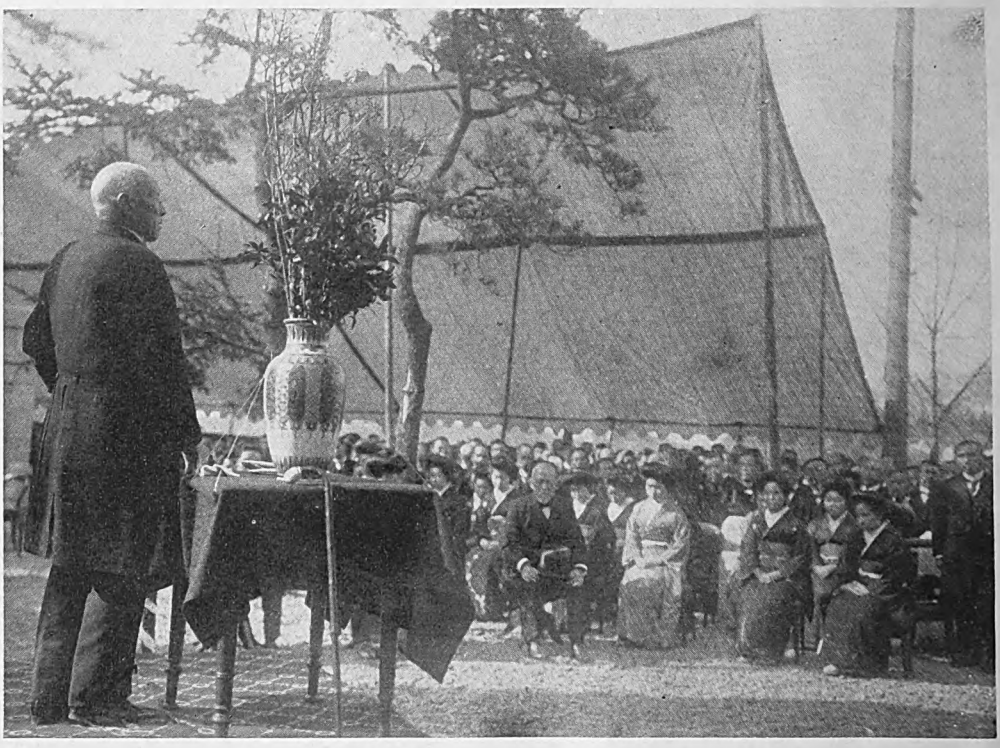

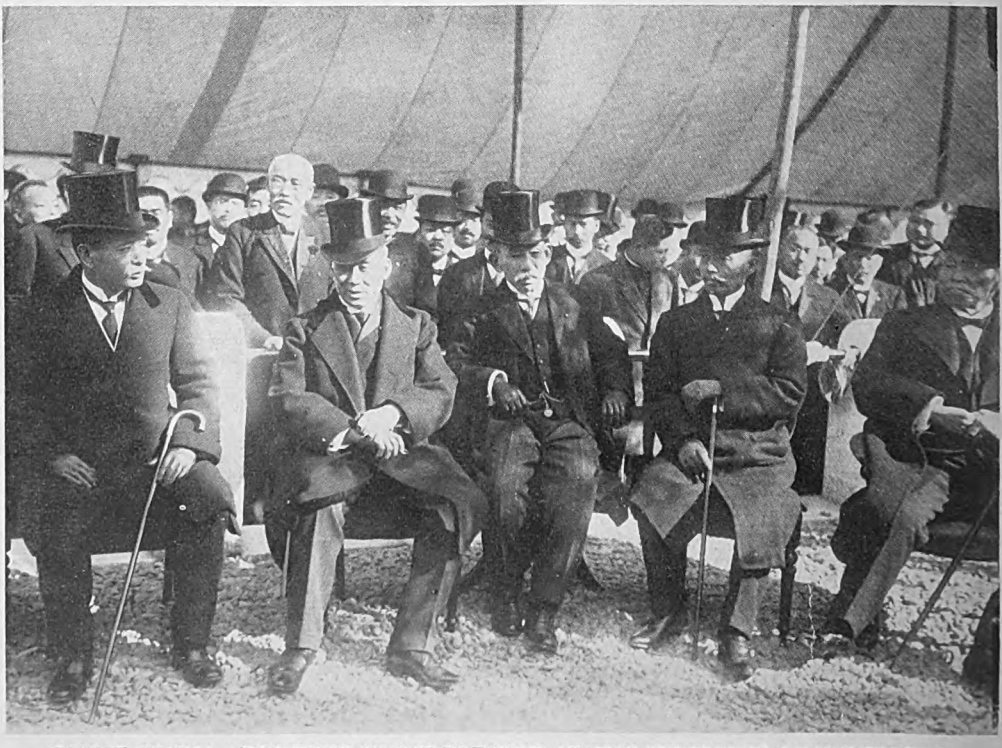

COUNT OKUMA ADDRESSES THOSE PRESENT AT THE CEREMONY OF UNVEILING A BRONZE STATUE TO THE LATE BARON MATSUDA
FROM THE RIGHT: COUNT OKUMA, HON YUKIO OZAKI, CHIEF JUSTICE BARON YOKOTA, HON T. HARA AND BARON ISHII, MINISTER OF FOREIGN AFFAIRS

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CURRENT JAPANESE THOUGHT

By THE EDITOR

New Italian Ambassador

Tokyo mourns the fact that the continued illness of His Excellency, the Marquis Guiccioli, makes it impossible for him to remain Italy's ambassador to Japan, a position he has filled with such distinguished ability for many years. Consequently a new ambassador, in the person of His Excellency, F. Cucchi Boasso, has been appointed and has already arrived at the Japanese capital, where himself and family have received a warm welcome. This makes one more change in the heads of embassies in Tokyo within a short time, the British, American and French ambassadors being also comparatively new arrivals in Tokyo. Though these changes are only such as time makes necessary, they cause considerable unrest in the minds of resident foreigners and Japanese alike, who after years of acquaintance with chiefs of embassy, reach a cordiality of understanding which change dissolves; and it takes the new ambassador some time to take his bearings and get command of the situation. The Tokyo Legation or Embassy is one of the most difficult to which a man can be appointed, and one in which a man's wife counts for quite as much as himself. Belonging to each nationality in Tokyo there are certain old residents, both ladies and gentlemen, who have been standbys to their national representatives for years; and the new ambassador, unless very wisely guided, is as apt as not to put his foot in it by ignoring or overlooking these and bestowing more dependence on newcomers who are more pushing in search of official recognition. Of course an ambassador tries to treat all his nationals with respectful equality, but all these nationals are not equally aggressive in seeking favors, the most deserving being for the most part the least forward. New aspirants to embassy favor naturally take advantage of a change to break into the ring of old residents and share their prestige. Of this the new ambassador and his family are at first wholly unconscious: it is an "awareness" that comes with time.

Japan and Russia

Since the visit of His Imperial Highness, the Grand Duke George Mikailovitch, of Russia, there has been insistent talk of a formal alliance between Japan and that country,

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CURRENT JAPANESE THOUGHT

By THE EDITOR

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New Italian Ambassador
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Since the visit of His Japan and Imperial Highness, the Russia Grand Duke George Mikailovitch, of Russia, there has been insistent talk of a formal alliance between Japan and that country,

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some mention of which was made in these culumns in a former number of the MAGAZINE. Since then we have had letters on the subject, one of which comes from an English gentleman who takes much interest in the future of Japan. He writes from Cheshire and says: "There are some very straight and to-the-point remarks in your editorial regarding the alliance with Russia. If Japan ever makes such an alliance it will be the worst thing she ever did. By all means have a perfect understanding with Russia, as with America, but *nothing further* if Japan wishes for peace.....In conclusion I wish your splendid magazine prosperity .....You strike the right note and deserve every success. I trust the Japanese themselves will rally round your banner....." Well, though the rumors of a formal alliance with Russia still continue, there has as yet been no announcement of its conclusion. No doubt so significant a move on the part of Japan cannot be made without arousing injurious suspicion among some of her friends. They feel that Japan stands or falls with the English speaking races, as they have done more for her progress and prosperity, with due sincerity, than have any other nations; and so her future lies wrapt up with theirs. If she seeks any other destiny let it be so; but we believe she will live to regret it. However, there is really no evidence that the ruling classes of Japan contemplate any change in her policy; and until there is, nothing is so apposite as silence.

Immigration Again

The Osaka *Mainichi* is much disturbed over the appearance in the American Congress of another bill aimed at further exclusion of oriental immigrants, which the paper regards as pointed directly at the Japanese. Treaties between America and Japan provide mutual freedom for trade and travel as well as residence in each other's territory, say the *Mainichi*, but the so-called Gentleman's Agreement finds Japan obliged to restrict immigration, and the pledge has been faithfully lived up by Japan, to the gratification of the American Government and people. Thus a complete stop has been put to Japanese immigration of which America had such fear. How then has it been found necessary to introduce a bill dealing further with immigration? Does America think the Gentleman's Agreement is not sufficient? If so she is in duty bound to state her reasons. Some years ago Mr. Taft had to veto a similar law because of the protests of European countries; and why should not Japan let her voice be heard now that the liberties of her subjects are further threatened in disregard of the Gentleman's Agreement? To allow another immigration bill to become law is to submit to still further humiliation and this the nation cannot endure.

Expatriation

An expatriation bill recently brought before the Imperial Japanese

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Diet marks one of the most radical departures from precedent in the history of the empire. The bill provides that any Japanese born abroad may, personally or through guardians, apply to the Minister of Home Affairs in Tokyo and receive permission to become naturalized in a foreign country. This is the first time that an attempt has been made to concede Japanese citizens the right of renouncing their nationality. If the bill passes, which is considered somewhat doubtful, it will prove of vital importance to the large number of Japanese born in Hawaii and California. In the past these have been all registered in the Japanese consulates as citizens of Japan, and their renunciation of nationality not recognized by Japan; for which reason there has always been hesitation, if not refusal, on the part of the American Government to admit them to American citizenship. Their inability to become American citizens has proved very incovenient to them, especially in the matter of land ownership in California, where only citizens of the United States are permitted title to land. If the bill becomes law it will afford relief to such, though, to Americans, the law will not be wholly satisfactory, since its force is limited to Japanese born abroad and does not include Japanese emigrating from Japan. It is a step in the right direction, however, and will do much toward enabling Japanese to assimilate with the peoples among whom they desire to settle. Perhaps in time the law will be extended to all Japanese who settle abroad; for, to grant such permission to those born abroad is not different in principle from granting it to those born in Japan. As the more conservative portion of the House of Peers is thought to be opposed to the expatriation bill, its treatment at their hands is awaited with interest.

Japan and Britain

In a somewhat outspoken article a few weeks ago the *Yorozu* declared that the present is the most opportune time for Japan to have an understanding with Great Britain as to the treatment of Japanese immigrants in the British colonies. Japan has been most faithful in observing all her duties with regard to England and the Alliance, says the *Yorozu;* in fact so much so that the world might naturally wonder whether Japan was not completely at the beck and call of Britain. And yet what is the attitude of England toward Japan? It certainly is not a proper one. The attitude of Britain at home has, of course, not been improper; but the attitude of the British colonies is very offensive to the Japanese. In Australia, South Africa and Canada the Japanese are publicly excluded, treatment of which all Britishers should be ashamed, especially when they remember our faithfulness to Britain and the colonies. The European war obliged Japan to stand up for England; and because of our friendship for that country we have faced Germany, took Tsingtau and driven German influence from the Far

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Japan and China

In [illegible] to the [illegible] is the most opportune time for Japan to [illegible] understanding with those Britain as to the treatment of Japanese foreigners in the British colonies. Japan has been most diligent in observing all her duties with regard to England and the Allies, says the Times; in fact so much so that the world might naturally wonder whether Japan was not completely in the hands and will of Britain. And yet what is the attitude of England toward Japan? It certainly is not [illegible] to us. The attitude of Britain at home has not been improper; but the attitude of the British colonies is very often so to the Japanese. In Australia, South Africa and Canada the Japanese are publicly ostracized, treatment of which all Britishers should be ashamed, especially when they remember our friendliness to Britain and the colonies. The Japanese war of [illegible] Japan to stand up for England, and in case of our friendship for that country we have heard Germany took [illegible] and driven Germans influence from the Far

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East and South Seas. It is not enough that British statesmen are grateful to Japan for this; they should go a step further and remove the anti-Japanese sentiment prevailing in the British colonies. This is the plan which must be followed if Anglo-Japanese friendship is to be preserved. The anti-Japanese attitude of Englishmen in China and India is another thorn in our flesh, though it is done more secretly, while the insults in the colonies are offered openly. Is it not an ungracious, to say nothing of a haughty, attitude to exclude one's friends while they are coming to one's help in time of trouble? Indeed Japan cannot understand this attitude on the part of civilized Englishmen. Unless some improvement is made in this respect the patience of Japan will soon be exhausted. When the anti-Japanese laws were enacted in the United States Mr. Andrew Carnegie said he could not understand why the Japanese were making such objections when similar laws excluded them from British dominions; and indeed there is much in the contention that Japan should address herself to the illtreatment received from her Ally before settling that received from America. And the present time when Japan is so loyally assisting England, is the best for dealing with this important matter.

Alliance Must Be Revised

The Tokyo *Nichinichi* claims that the Anglo-Japanese Alliance should be revised, providing for equal treatment to Japanese immigrants in the British colonies, that British residents and officials in China shall not curb Japanese interests in that country, and that Japan's predominance in China, which is of such vital importance to the interests of the empire, shall be recognized by Britain. In case of conflict with America over the Chinese question Great Britain does not recognize any responsibility toward Japan; while in India Japan's free action is restricted by the British authorities. Under these circumstances it is quite natural there should be some dissatisfaction in Japan over the Alliance as it now exists. The paper goes on to say that Great Britain on account of the war is dependent upon Japan for the protection of her interests on the Pacific, Japan being, in fact, the only nation in a position to offer such protection, especially in China where Japan is the guardian of the interests of all nations. The paramount position of Japan deserves to be fully recognized by Britain, which can best be done by formally defining Japan's position in the Far East. The provisions of the Anglo-Japanese Alliance with regard to India were made at a time when precaution had to be taken against the advances southward of Russia; but as relations between Britain and Russia practically amount to an alliance, Japan's responsibilities toward India should now cease. In any case the wording of the clauses with respect to Japan's responsibilities toward India are rather ambiguous

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and should be more clearly stated. Now while Japan is playing watch-dog for England is the best time for revising the terms of the Alliance, thinks the *Nichi-nichi*, so as to enable Japan to get what she ought, as the only country capable of defending British interests in the Far East. While there is nothing that can be called an anti-British feeling in Japan, the paper thinks there is a considerable degree of dissatisfaction concerning the provisions of the Alliance, and therefore occasion should be sought at once for its due revision.

The Kant of Japan

In the death of Dr. Hiroyuki Kato, professor *emeritus* of the Imperial University, Tokyo, Japan loses one of her most distinguished names in the realm of philosophy. Dr. Kato had long been known as the Kant of Japan; and though his system of philosophy was a good deal more of an agnostic tendency than that of Kant, he had a large following in Japan; which is somewhat remarkable in a country that bases its patriotism on faith in a divinely descended sovereign. Indeed Dr. Kato's funeral, which was conducted with rites specially calculated to exclude all suggestions of a religious nature, may be regarded as directly opposed in teaching to the ceremonies of the Imperial Coronation, which were distinctly religious both in content and form. The circumstance is significant as standing for the medley of thought that prevails in modern Japan as to philosophy in general and religion in particular, the public mind being for the most part in this respect adrift and at sea. Japan still awaits the genesis of a master-mind who can present to her a synthesis of truth that she will accept, an ideal of religion and patriotism such as inspires a nation whose goal is truth and humanity.

Japan's Duty

The *Yorozu* now thinks it is Japan's duty to entertain a feeling of gratitude to Great Britain for all that country did to assist Japan during the War with Russia, instead of giving way at the present time to criticisms of the Anglo-Japanese Alliance and calling for its revision, giving Japan greater freedom in China. The journal thinks that if there be any room for revision of the Alliance the matter should be reserved until after the present struggle is over-as Britain has now no time for considera, tion of treaty reform and extension of international obligations. The *Yorozu* expresses itself as deeply sensible of the debt Japan owes Britain not only for the help given in time of need but for the general influence of the Alliance in bringing Japan to a position among the first-class Powers.

Japan Sees Danger in American Programme

In a recent article in the *Yamato* Mr. K. Shimaya discusses America and the Chinese problem, alleging the Washington naval programme as

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and should be more closely united. Now while Japan is playing watch-dog for England in the best time for reviving the terms of the Alliance, thinks the Asahi, so as to enable Japan to get what she ought as the only country capable of checking Indian interests in the Far East. While there is nothing that can be called an anti-British feeling in Japan, the paper thinks there is a considerable degree of dissatisfaction concerning the provisions of the Alliance, and therefore occasion should be sought at once for its due revision.

The Work of Japan's Imperial Universities

In the death of Dr. Hiroyuki Kato, professor emeritus of the Imperial University, Tokyo, Japan loses one of her most distinguished minds in the realm of philosophy. Dr. Kato had long been known as the Nestor of Japan; and though his system of philosophy was a good deal more of an eclectic tendency than that of Kant, he had a large following in Japan; which is sometimes termed Kantian in contradistinction to Hegelian. The Japan Mail says that during its publication for the Imperial Government, which was carried on with rare specially calculated to exclude all suggestions of any religious nature, may be regarded as directly opposed in teaching to the canons of the Imperial Cyclopædia, which were distinctly religious both in content and form. The circumstance is significant as showing for the modley of thought that prevails in modern Japan as to philosophy in general and religion in particular, the public mind being for the most part in this respect subtle and at sea. Japan still awaits the genius of a modern Kant who can present to her a synthesis of truth that she will accept, as that of religion and patriotism such as inspires a nation where good is truth and humanity.

Japan's Duty in Ending the Boxer Trouble

The Times now thinks Japan's duty to ensure that country did to assist Japan during the War with Russia, instead of giving way at the present time to criticisms of the Anglo-Japanese Alliance and calling for its revision. Giving Japan a greater freedom in China. The Journal thinks that there may soon be occasion for revision of the Alliance the terms of which must remain the present strength in order that Japan may continue her control in the reformation of treaty reform and extension of international obligations. The Chinese government itself as deeply aware of the debt Japan owes to the task only the help given in time of need but the general influence of the Alliance in bringing Japan to a position among the first-class Powers.

Japan Does Change in Attitude Toward Christianity

In a recent article in the Tokyo Kokumin, [illegible] change in attitude [illegible] acknowledging the Nestle [illegible] moral progress [illegible]

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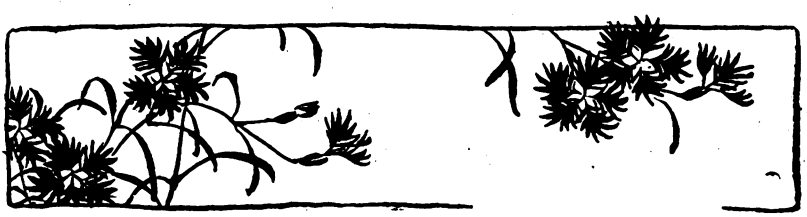
proof of a policy of aggression on the Pacific. While scorning those who fear Germany and agreeing with those who take issue with Britain's policy in China, Mr. Shimaya says Japan should do all she can to assist the allies now, but at the same time should not fail to keep her eye on the United States, where political developments demand the utmost attention. While Japan is concerned chiefly with the outcome of the war in Europe dangerous movements are on foot in America, bent on enormous increase of national defences. Why is America thus determined to have a gigantic navy while in no way threatened from outside? What use will America make of this vast array of warships? Though attributing her enormous naval programme to the European situation, it is clear, says Mr. Shimaya, that America's policy is offensive rather than defensive. This revolution in the organization of the American navy is no doubt intended to cope with the Japanese navy, which America holds as its hypothetical enemy. This may be inferred even from the speeches of President Wilson, who is now catering to public opinion because he wants a second term in the White House. In his speech before Congress on December 7, 1915 Mr. Wilson said: "Not only in the affairs which directly affect the American nation, but in helping other nations who are trying to secure free development of the individual, we should show our sympathy," a statement that can only mean America's intention to assist China against Japan. The Japanese, says this writer, are naturally indignant at America's determination to help China, where Japan's work is already much hindered by American influence. The Japanese are excluded from America and British colonies, and now when they try to seek development in China, where their future naturally lies, the Americans interfere and incite the Chinese against them, which is nothing less than an outrage. Though this is not yet translated into any definite policy we can see in the American naval programme the element of danger to Japan. Now while England is engrossed in her great war and America in the coming presidential elections, Japan should determine to settle once and for all her China policy. If she waits until the American naval programme is completed it will be too late. If Japan misses the present opportunity to settle the oriental question it will never again return. Now is the vital moment for action.



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